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V. 106
1947:1

Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20, 1946 to JANUARY 19, 1947

Healing: I rejoice in the restorative power of Jesus Christ now working mightily in a new consciousness of life in my soul and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: All my affairs are blessed by the new life in Christ with its many promises of prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE — *Editor*

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The End of the Age

REPRINTED BY REQUEST

CHARLES FILLMORE

IN ALL AGES and among all peoples, there have been degends of prophets and saviors, and predictions of their coming. Anticipation of a messiah has not been confined to the Occident, for several of the prominent religious systems of the orient have promulgated a similar prophecy. The fact that all who believe in the principle of divine incarnation have long strained their eyes across the shining sands in an effort to catch sight of the coming of one clothed with the power of heaven, should make us pause and consider the cause of such universality of opinion among peoples widely separated. To dismiss the subject as a religious superstition is not in harmony with unprejudiced reason. To regard these prophecies merely as religious superstitions rules out traditions that are as tenable and as reliable as those that have come down to us as historical facts. There is a cause for every effect, and the

cause underlying this almost unanimous expectancy of a messiah, must be the outworking of laws on lines of universal and mathematical accuracy.

In consideration a subject like this, which demonstates itself largely on lines of esoteric science, it is necessary to look beyond the material plane for the realm of causes.

The material universe is but the shadow of the spiritual universe. The pulsations of the finer ethers impinge upon and sway men, nations, and planets, according to laws whose sweep in space and time is so stupendous as to be beyond the ken or comprehension of astronomy. But the fact should not be overlooked that higher astronomy had its votaries in the past. The Magi and the illumined sages of Chaldea and Egypt had astronomical knowledge of universal scope. It was so broad, so gigantic, so far removed from the comprehension of the common mind of their day, that it ever remained the property of the esoterically wise. It was communicated in symbols, because of the poverty of language to express its supermundane truths. In the sacred literature of the Hindus are evidences of astronomical erudition covering such vast periods of time that modern philosophers cannot, or do not, give them credence, and they are relegated to the domain of speculative rather than of exact science. However, the astronomers of the present age have forged along on material lines, until now they are beginning to impinge upon the wisdom of the mighty savants of the past.

There is being unearthed testimony that proves conclusively that the ages of the distant past knew a

higher astronomy than do we of this age, and that they predicted the future of this planet through cycles and æons—its night of mental darkness and the dawn of its spiritual day—with the same accuracy that our astronomers do its planetary revolutions. The earth was to them a living, breathing entity. Aristotle, who evidently got his ideas from their philosophy, in the twelfth book of his "Metaphysics," sets forth his belief that the heavenly bodies are ensouled, and that each moves in its orbit by conscious volition.

This ancient astronomy teaches that our planetary system sweeps around a common center, once in about twenty-five thousand years; that the tremendous circle of its orbit is divided into twelve parts, or signs of the grand zodiac, each of which it takes more than two thousand years to pass through; that this space is pervaded by a cosmic ether, the character of which is different in each age, and that this ether acts and reacts upon bodies passing through it, producing modifications in planets and in man.

Jesus evidently understood this higher astronomy, and He knew that His work as a teacher and demonstrator of spiritual law was related to it, yet not controlled by it. He co-operated with the "law and the prophets," as far as they went, but He knew the higher law of the Christ man and affirmed His supremacy in the words: "All authority hath been given unto me in heaven and on earth."

Jesus evidently understood the æons or ages through which the earth passes in its journey with the sun and other planets around the great undiscovered center. For example, in Matthew 13:39, our

English Bible reads: "The enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels." In the Diaglott version, which gives the original Greek and a word for word translation, this reads: "THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the Age; and the REAPERS are Messengers." In this as in many other passages where Jesus used the word "age," it has been translated "world," leading the reader to believe that Jesus taught that this planet was to be destroyed.

So we see that the almost universally accepted teaching of the end of the world is not properly founded on the Bible. The translators wanted to give the wicked a great scare, so they put "the end of the world" into Jesus' mouth in several instances where He plainly said "the end of the age."

The Bible is a textbook of higher astronomy; but its teachings are veiled in symbol and understood only by the illumined. The old prophets knew that the earth would become spiritualized in time, and they looked forward and saw it as a self-luminous planet. This is plainly stated in numerous places in the Scriptures. Isaiah says: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. . . . Violence shall no more be heard in thy land, desolation nor destruction within thy borders . . . The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy glory." John, in Revelation, also saw a like condition when he prophesied: "And there shall be night no more; and they need no

light of lamp, neither light of sun; for the Lord God shall give them light."

Job wrote:

"Canst thou lead forth the Mazzaroth [signs of the Zodiac (margin)] in their season? . . .
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?"

In accordance with the prophecies of the ancients, our planetary system has just completed a journey of 2,169 years through the sign Pisces of the grand zodiac, in which there has been wonderful material progress without its spiritual counterpart. But old conditions have passed away and a new era has dawned. A great change is taking place in the mentality of the race, and this change is evidenced in literature, science, and religion. There is a breaking away from old creeds and old doctrines, and there is a tendency to form centers along lines of scientific spiritual thought. The literature of the past half century is so saturated with occultism as to be an object of censure by conservatives, who denounce it as a "lapse into the superstition of the past." Notwithstanding the protests of the conservatives, on every hand are evidences of spiritual freedom; it crops out in so many ways that an enumeration would cover the whole field of life.

This is surely the coming of the spirit of Christ, or Truth, just as was prophesied: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall proph-

esy, your old men shall dream dreams, your young men shall see visions."

It is evident that Jesus and His predecessors had knowledge of coming events, on lines of such absolute accuracy as to place it in the realm of truth ascertained, that is, exact science.

That our planet is daily becoming more refined, is admitted by material scientists, but that it will ever become so spiritualized that it will be self-luminous, as was declared by the ancients, they do not yet admit. Yet a few intuitive minds in the vanguard have called attention to the specific gravity of Saturn, a planet so light that a piece of it would float in water. That fact and the luminous rings that encircle the planet cause much speculation.

The evidences of partial spiritualization, or a radiant condition of matter on that planet, are so plain that even the most skeptical are loath to deny them, and they must eventually be accepted by scientists. "The physicists are rapidly altering their viewpoint. They are working out their researches in the mental realm. Recently, one of the greatest of them, Professor Robert Andrews Millikan, wrote that 'matter is no longer a mere game of marbles played by blind men. An atom is now an amazingly complicated organism, possessing many interrelated parts and exhibiting many functions and properties —energy properties, radiating properties, wave properties, and other properties, quite as mysterious as any that used to masquerade under the name of "mind." Hence, the phrases "All is matter" and "All is mind" have now become mere shibboleths completely devoid of meaning.' "

But these material evidences of a new era are not necessary to the sensitive souls who feel it in the very atmosphere, and who are thrilled by the ripples of the Christ principle, which is now rolling over and through our planet in great waves. To those who hunger after righteousness, this Christ principle is the elixir of eternal life; but those who are wedded to things material would better beware! The planet is changing its atomic vibrations to a higher rate, and the higher types of the race must keep the equipoise by unfolding spiritually or they will lose their hold and pass out. Cases of loss of mental poise are now getting so numerous as to attract the attention of the medical world, and these cases will increase in frequency in the future, unless there is a stronger development of the spiritual nature of men. Old things are passing away!

Do you belong to the old, or are you building anew from within and keeping time with the progress of the planet? The harvest, or consummation of the age, pointed out by Jesus, is not far off. This is no theological scare; it is a statement based on a scientific law that is now being tested and proved.

Listen to your conscience—cultivate the good, the pure, the God within you. Do not let your false beliefs keep you in the vortex of error until you go out like a dying ember. The divine spark is within you. Fan it into flame by right thinking, right living, and right doing, and you will find the "new Jerusalem," the kingdom not swayed by planet, or sun, or system.

That Jesus Christ is the fulfillment in the flesh of the long-looked-for Messiah is accepted by those

who have had spiritual illumination, and is believed by millions who have not had this illumination. Many have not lifted up the Son of man in themselves, but they have faith that Jesus did it. Those who study the life of Jesus in its personal aspect, to the exclusion of the spiritual, materialize the wonderful possibilities within man and the universe. One who does not develop his own spiritual nature cannot see the spiritual nature in Jesus or in other men who are following Jesus in the regeneration.

Man employs a divine natural law of growth or evolution before he reaches the divine spiritual. Those under the divine natural law are referred to in the Bible as the "children of God." However, it is possible for the "children of God" to forge ahead of the average in spiritual understanding and power, and to become those who are called "sons of God." All great spiritual leaders have been of the latter class. They see that

"The fault . . . is not in our stars,
But in ourselves, that we are underlings."

What we all need is a fuller understanding of the psychological laws lying back of the phenomena of existence. "It is the spirit that giveth life; the flesh profiteth nothing." Christians should seek the undying life and law of Jesus and the creative substance of His body, instead of the historical man of Nazareth. Abstract Truth is good as a beginning for the aspiring soul, but Truth incarnated through a great soul is a dynamic booster, and we all intuitively unite with such a one as Jesus, and are set free from our human limitations by the vision which contact with that great soul gives us.

A Harvard professor once asked his students to give the name of the most interesting character in history. From a large majority, the answer was "Napoleon." When Edison went to England with his phonograph, he recorded the voices of kings, queens, premiers. He was asked whose voice, of all the voices of noted men and women of all time, he would rather have on a phonograph record. He promptly answered, "Napoleon's." All arguments adverse to the greatness of Napoleon fell on deaf ears as far as Edison was concerned. It was the originality and independence of Napoleon that awakened a tremendous admiration in Edison, and helped him, as no other great leader had done, to free himself from the trammels of tradition. This is undoubtedly the secret of the hold that Napoleon has on many persons. It is not so much the deeds of a man, as the spirit animating his deeds that people feel and follow.

It is a strange fact that in attempts to get the world's estimate of great men, the name of Jesus has seldom been suggested. One would think that the army of men and women teaching the doctrines of this greatest of men all over the world, would suggest His name as the head of the list. Our attention is always called to the classifications "secular" and "religious" to explain why Jesus is not included among the world's great men. In fact, Jesus is not considered a man, but a god, and in this we find another of the many separations that systematized religion has made between the spiritual and the material.

The secular world has been taught that Jesus

was so superior to mortal man that He can be thought of only as a god. This removes Him from us all as a man whose character we may emulate, and as an example of what man may become, and places His attainments far beyond human possibilities.

But Jesus laid no claim to that superiority over other men with which the church so persistently invests Him. His teaching is that all who keep the divine law as He kept it, will become like Him and His disciples. "Neither for these only do I pray, but for them also that believe on me through their word." "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

By separating Jesus from the rest of the race, we close the door against the real man—the man that every personal man must progress into. "My little children, of whom I am again in travail until Christ be formed in you," said Paul. There is a great awakening right now, in all parts of the world, to the absolute necessity and immediate possibility of a race of men patterned after Jesus of Nazareth. Thus is germinating the seed of the new race which Jesus sowed. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Jesus taught the highest Truth ever given to the world, but in addition to His doctrines, He gave the race His purified, glorified body. He purified and spiritualized the natural blood inherited from His mother, until it became a spiritual life stream, into which all may enter and be cleansed. He spiritualized the cells of His corruptible body,

and set them free in the heavens, where we may all appropriate, or "eat" them. The heavenly kingdom to which Jesus so often referred, is the unlimited spiritual consciousness where mind and body are equal in all activities. When we come into the full consciousness of the "heavens," the body will respond instantly to every thought; then time, space, and all the limitations of matter will disappear. It is in this realm that Jesus now lives; His second coming will be the revealing to men and women everywhere that He has not been absent at any time. "Lo, I am with you always."

The heavenly signs of the second coming of the Son of man are in the cosmic ether, which is now known to science as interpenetrating all things. In the invisible substance, we shall eventually find a complete record of the history of the race, which spiritually developed man will be able to read as easily as he now reads the daily paper. Sir James Jeans, in his book "The Mysterious Universe," says: "We must think of space as being drenched with almost all the cosmic radiation which has ever been generated since the world began. Its rays come to us as messengers not only from the farthest depths of space, but also from the farthest depths of time. And, if we read it aright, their message seems to be that somewhere, sometime, in the history of the universe, matter has been annihilated, and this is not in tiny, but stupendous amounts."

Jesus named the heavenly ether the "KINGDOM of the HEAVENS." According to the original Greek, as given in the Emphatic Diaglott, He said: "Reform; for the ROYAL MAJESTY of the HEAVENS has ap-

proached." Bible translators have not understood the spiritual meaning of the Scriptures, and they have nearly always translated the word "heavens" in the singular, making it read "heaven." This error has misled many into thinking that Jesus, in His many parables and comparisons, referred to a place called heaven. But it is apparent that, in these parables and comparisons, He was trying to explain to His hearers the character of the omnipresent substance and life, which as explained by science, has all potentiality, and is the source of everything that appears on the earth.

The coming in the clouds of the heavens, of the Son of man sitting on the right hand of Power, as Jesus told the high priest, is the second coming, and we should look nowhere else for the advent of the risen Christ. Christ is sitting today on the right hand of Power, which represents spiritual power expressed: the clouds of heaven being the obscurity in which sense consciousness holds the light of Truth.

Let us cease expecting Christ to come in bodily form; let us turn our attention to His risen body already with us. In this way, we shall co-operate with Him in setting up the kingdom of the heavens on the earth. In Matthew 24:23-27, Jesus gave the strongest kind of warning against the idea of the personal appearance of the Christ. This passage concludes with: "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." These are Jesus' own words, and they should have greater weight than Paul's theory that Jesus will appear, with a great shout, in the clouds of heaven, which ha

been interpreted literally as the personal appearance of Jesus in the sky.

The world needs the Christ consciousness now as never before. The need implies that the attainment is near at hand. There are men and women who gaze up into the heavens for Christ, as did the early disciples, instead of looking within their own hearts and minds. "Ye men of Galilee, why stand ye looking into heaven?" Only believe in the omnipresent Christ and you will behold Him sitting on the right hand of Power within your own soul.

All who believe that Christ is here now, should teach it and preach it with all possible zeal.

The people are longing for the healing hand of the Lord Jesus Christ.

There is great need of leadership under the Christ whose banner is love.

The Prince of Peace should be invited to the peace conferences that are being held by war-taxed and war-weary peoples.

Christ righteousness should be dominant in settling the differences between capital and labor.

Our schools in every grade need to teach the moral standard of Christ as fundamental in all true character.

When our children have the Christ spirit pointed out to them as being within, and as a living fount of health, wealth, and happiness, they will quickly accept it.

Then the ambition of men will be to compete in bringing forth Truth, goodness, and righteousness; and evil and sin, with its sickness and poverty, will disappear from the earth.

Not to Any Man

GRACE A. THOMPSON

AFTER JESUS had spoken the word "Be thou made clean" to the leper, as recorded in the 1st chapter of Mark, and the man had been cleansed of leprosy, the Master sent him away with the admonition "See thou say nothing to any man." Again in the 5th chapter Mark records the fact that after He had raised Jairus's daughter Jesus "charged them much that no man should know this."

Why Jesus should enjoin the ones healed, as He did in these instances and in several others, to tell no one has always been puzzling to Truth seekers; but the experience of a teacher I know gave me a glimmer of light and revealed to me one very good reason for the silence enjoined on those healed.

Following divine guidance as to the time, the place, and the words to be spoken, this teacher had engaged the ballroom in one of the large hotels in her city for a certain Sunday evening and had sent out a public invitation to a Truth lecture.

However before deciding to obey the divine guidance she had, like Jonah, tried to run away from the whole idea, and like Jonah she did not finally decide to do "According to the word of the Lord" until after she had been tossed about in a sea of conflicting thoughts and emotions. As a result of this conflict, on the Friday preceding the Sunday on which she was to speak, her body was suffering from the congestive condition called a cold.

Saturday morning her temperature was 100, her breathing most difficult, and she was unable to talk aloud. Yet in spite of appearances she knew that she would keep that speaking engagement. She knew that her help must come from God, for to the material sense a well body the next day would be impossible, and so she clung to the truth that all things are possible with God.

Resting in bed all day Saturday, she looked upon the condition of her body at the moment as but a field for the wonderful manifestation of God's power, for the supreme test of her faith; but when evening came and there was no visible sign of improvement, her faith began to waver a little and she wired Silent Unity for their prayerful help. No sooner had the message gone forth than she heard the words "Stand still, and see the salvation of Jehovah," and in another moment, "Before they call, I will answer; and while they are yet speaking, I will hear."

All through the night she waited to see "the salvation of Jehovah," but when Sunday morning came there was no change except that it was even more difficult for her to speak above a whisper. Again her faith began to waver; she tried to think of someone who might be willing to fill the engagement for her, and she decided to ask a friend who she knew was well qualified to speak on the subject she had announced, and as this friend had promised to telephone that morning she was sure an arrangement could easily be made.

Nevertheless she felt in her heart that her decision was not right. The word of the Lord had come to her, and since the Father had chosen her as the

channel He would see that there was no obstruction in the channel.

At this point, as though the only door that seemed to offer her a means of escape had had to be closed for her own sake, she received a message from her friend saying that she had been called out of town and would not be able to attend the lecture that evening.

Strange as it may seem, the teacher says that her predicament suddenly looked amusing to her and that she actually laughed as she said, in substance at least, "Well, Father, You win!" There was nothing now left for her to do but to "Stand still, and see the salvation of Jehovah." Her sense of humor helped! The next instant, from the Father who always understands, there came the peaceful assurance that all things were working together for good.

After resting in bed all Sunday morning and even though her body still was feverish and her breathing was still difficult at noon, she got up and tried to eat. The age-old belief that we must eat to keep up our strength is very firmly rooted, and since she had not had any solid food since Thursday it seemed that she should help God a little. So even though she spent the remainder of the day in bed, alternating between periods of sleep and periods of meditation, there was no more doubt in her mind. She knew that when the time came the Father's message would be delivered as He willed.

At six o'clock she arose and partook of a little more food, and as she ate her gaze happened to fall upon one of her favorite Truth books lying on a table near by. For the first time that day she wanted

to read. Picked up, the book fell open, and she saw these words: "This divine life, always perfect and strong, always ready to manifest itself." That was enough! In a flash of illumination, she perceived as never before her oneness with "divine life, always perfect and strong." The full meaning and effect of such a revelation cannot be put into words or given to another.

Closing the book immediately, this woman dressed for the lecture, and as she did so the admonition "See that thou tell no man" flashed through her mind. Later she had reason to recall those words!

By the time she reached the hotel she had begun to sense some physical relief, although her breathing was still difficult and her voice not clear. But when at last the hour to speak arrived perfect life did manifest itself! In a moment the healing was complete, and she moved out on the platform well and strong. She describes her experience as more like floating through space than like walking, she moved with such ease. Her body calm and quiet, without even the acceleration of the heartbeat, she stood for more than an hour, and in a voice that had never been clearer she spoke the Truth as it had been revealed to her.

It was such a marvelous experience and so great was her joy that after the crowd had departed, she told two of her friends about the healing. No sooner had she spoken the words than she remembered the warning words that had flashed through her mind, "See that thou tell no man"; and the very moment she took her vision from perfect life and looked down and back to imperfection, like Peter she began

to sink. Inharmony began again to outpicture itself in her body and by the time she had reached her apartment she could not speak aloud.

Some teacher has said that once a thing or condition seems divinely normal to you, it will surely manifest itself. Did not this woman's joyful exclamations to her friends reveal the fact that she did not accept perfection, wholeness, health, as the natural state? To marvel that life should manifest itself in its perfection and strength indicated that she considered something less than wholeness her destined lot.

All through His ministry the Master emphasized life, wholeness. He said to those who would hear: "I came that they may have life, and may have *it* abundantly." It seems quite possible that this greatest of all teachers sought by His admonitions to silence to help those who had been healed to keep their vision upon life, wholeness, the state of perfection, and not look back down to the appearance of evil from which they had just risen. "No man . . . looking back, is fit for the kingdom of God." After we reach the heights why look back to the valley?

For one to accept healing, divine healing, quietly and calmly does not imply ingratitude. Words are not always necessary when giving glory to God!

For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.

—THE PSALMIST

The Continuing Quest

ZELIA M. WALTERS

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

WHEN JESUS WAS in the place of temptation the Devil showed Him all the kingdoms of the earth and the glory of them and said, "All these things will I give thee, if thou wilt fall down and worship me." But Jesus Christ, who was the Truth and saw this matter clearly, refused to accept dominion at this price. Why? He had come into the world with the sole purpose of securing the kingdoms of the world for His Father's kingdom. Here they were offered, on quick terms, at small cost of effort. Yet He refused. They could not be delivered that way. Indeed they were not the Devil's to dispose of, though he is still claiming that they are, and he is still offering them to men on his terms.

According to Matthew's chronology Jesus came out of the wilderness of temptation, chose some of His disciples, healed many sick, and then spoke the words of the Sermon on the Mount to a multitude that followed Him about. As the throng, hungry for Truth, gathered about Him there on the hillside their questions told Him that they were all on the quest that has been man's continually since he first began to think.

How shall I attain the highest good?

That is what we are all asking, have always been asking. Jesus knew the answer to that question. But

He saw too that these men were taking the old roads of failure, in which the race has long walked. They translated their highest good into terms of more money, more power, more prestige, and they were willing to take any easy short cut offered, even to falling down and worshiping the Devil. Jesus could look with understanding compassion upon these His neighbors. In that crowd were people so poor that they had never had a sufficient meal, there were some clothed in rags, some diseased. He knew that nobility was crowded out of their minds by the lack and pain of the present hour. In the crowd also were the rich, the greedy, the sharp dealers, thieves, prostitutes. He could see among them saints and potential heroes, those who lived to serve, who truly loved the Lord their God with all their heart. What word could He speak that would make the matter clear to all these differing minds? He had said in effect: "Stop worrying about food and raiment, your needs of the hour. Your Father knows and cares." Then in one sentence He gave the great pronouncement of the ages: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Can we believe this yet, after all the ages of trial and failure of the other methods? How it would clear life for the individual, for the race, if we could come to accept this truth.

Let us notice that Jesus offers mankind the same things the Devil had offered Him. "All these things will I give you," said the Devil. "All these things will the Father give you," said Jesus in effect. Perhaps He glanced back at His place of temptation as He

said it. He knew that all these people stood in the place of temptation, He knew the way to come from temptation in triumph, and He knew the way to gain the things that men seek.

Let us notice too that Jesus does not condemn them for being concerned about the lack in their lives. He is telling them the one sure way to get these things. He believed in and lived the abundant life. He had enough of everything. All God's sons should have enough of everything. They should not go hungry and ragged and shelterless. They should live in the dignity befitting their high estate as heirs of God. The whole teaching of the Christian religion is opposed to lack of any kind, spiritual, mental, physical. The universe is designed on the pattern of abundance.

But, said Jesus, you have been giving all your energies to the lower things. They are incidental, not to be regarded as matters for fear and worry. When you put your whole being into the high quest these things come to you and fall into place without further effort on your part. You have been going about it the wrong way, following the wrong path. Now come up beside Me, and I will point out to you the one true path; and taking that, you will never fail.

Then He went on with the Sermon on the Mount, explaining in detail the implications of the key sentence. If we decide on the high quest, the wisdom for following it is simplicity itself: just take into our life the teachings of that sermon.

"Seek the kingdom of God!" says someone. "Well I'd like to, but how vague that is. Does it mean I must become a preacher, a missionary, a so-

cial worker? If I only knew what to do—what to do now in my limited sphere, with my small equipment."

But let us answer this confused, half-convinced person. The teaching is not vague. None of Jesus' teaching is. It has a twofold application, being concerned with the needs of the present hour, and also with the eternal now of the spirit. But it is all as plain and practical as, say, the earthy admonitions of our homely philosopher Benjamin Franklin.

Let us suppose that we have decided prayerfully to take Jesus at His word. We are going to make God's kingdom our high quest. What next? We do not sit back with folded hands and beatific brow saying, "God will take care of me now." We cannot say too often: Christianity is a dynamic religion. It is moving on with mighty force to great objectives. Unless we get into its great sweep of action we are not touched by it. So Jesus tells us what to *do* now.

Let us notice briefly the points of this teaching:

Let your light shine.

Keep the moral law.

But your goodness must go further than the moral law. It is not enough to refrain from killing; you must not even be angry with your brother. In other words, you must love him.

Do your kind deeds in secret, as unto God. If you sound a trumpet before you and expect the praise of men, then you have your reward, all the reward that you will ever get.

Also keep your prayers and devotions secret. In that quiet inner chamber there is room for but two, the Father and His child.

You cannot serve two masters.

The measure you use for others will be used for you.

Ask and it shall be given you.

You must enter by a narrow gate, and you will have to leave all excess baggage behind or you cannot get through.

By their fruits ye shall know them.

You must build on a solid foundation, and this you accomplish by hearing and doing. He who hears and does not act may imagine he is building well, but his groundwork is shifting sand.

Here is the framework of the plan for seeking the kingdom of God. We can understand and use it. We do not take it up lightly. We stop and ponder each of the guide-posts. They can be read, but they require serious thought also. But is such a simple plan a seeking of the kingdom? That phrase seems mysterious. We have a feeling that we ought to be initiated by some difficult process. But as we begin to live within this plan we find it is not a simple law of thus thou shalt do or shalt not do. Every one of these admonitions has branches that go higher and higher as we begin our course. It is not something we study and are done with; it goes on all through life. Notice that Jesus says, "Seek his kingdom, *and his righteousness*" (author's italics). He meant His hearers to know that the kingdom is closely linked with simple everyday righteousness.

We have begun to seek the kingdom as we have been directed. Perhaps we are astonished when "all these things" are added unto us. But they come as a sort of by-product of doing the thing we have learned God wants us to do first. Some of us will

change our work when we put the kingdom first. Many will not. They will only do the work in a different spirit. Having become new creatures, living in a new world, they will see that the monotonous everyday task is new work. It is God's work now. He is the director and paymaster. A good many things that once fretted us cease to matter now.

If we have come to have a mind to seek the kingdom and have grasped the simple way of going about it, we may next say, "But how does one do it effectively?" Many people walk along the same road, but some are dragging along and some are singing as they go.

We know of the importance of concentration in attaining our objectives in mundane affairs. Concentration is needed in seeking the kingdom also. Twice in the Sermon on the Mount Jesus reminds us of it: "No man can serve two masters." "Enter ye in by the narrow gate." Do not scatter on a dozen aims, He is warning. Keep mind and spirit single-pointed toward the kingdom of heaven. "Seek ye first his kingdom," He said. Do not say: "I will take care of my financial needs first; when I am comfortable, then I will put all my effort into seeking the kingdom." That is the Devil of the temptation story that is speaking through your mind. "Put me first and I will give you wealth," he says. Then Jesus tells us that this is not so. The Devil cannot give us the glories of the world. This is our Father's world, and no one else can govern it.

The soldier crouching in a jungle fox hole has been told that the enemy must not pass. His comrades are unloading supplies on the beach, and this

thin line of outposts must keep the enemy back. Do you think his mind is wandering as he watches the short strip of jungle ahead that is his to guard? He is not thinking of the scattered concerns of his civilian life; his whole mind is pointed to this one thing. Not a leaf can move, not a twig rustle without his notice. For him to fail will mean death to those who are relying upon him and also to himself.

Each one of us has been put in charge of one of the outposts of the kingdom. The admonition of our Captain is: The holding of this line for the kingdom is first. Let nothing distract you from that. You have been trained for this work. The resources behind you at the base of supplies are limitless. Your equipment is the best. It has been tested by the Captain. You will be sustained by all the power of the universe if you are truly in the service of the kingdom.

What is it you want of life? What is the goal worthy of our striving? The self-centered person or the tyrant says power. But having gained the power, he turns about baffled and defeated. We must look for better wisdom than that. Then as if we were one of the crowd that followed the Judean road, we see One who rekindles hope in our weary mind. He can tell us with assurance what is worth seeking. He has tried it. We can see that He has power, and knows the uses of it. "Lord, what shall we do?" we cry.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Our Father who art in heaven.—JESUS.

Seen and Unseen

JOY E. BELDEN

A WISE CHINESE once said that a journey of a thousand miles begins with but a single step. He did not add that this first step is the most important of all, but this is true. It shows the resolve to be upon our way and determines the direction we are to take.

For the student of metaphysics the "journey of a thousand miles" is his path of spiritual development. It is essentially the finding of a true relation to the creative life. Until we have found this path we feel ourselves to be creatures of chance, subject to whatever life brings to us. Once upon our way we find that we are increasingly able to direct our life in the way we would have it go.

The momentous first step is to discover the realm of causes, and then by living experience to make this knowledge the deep, unshakable possession of mind and heart. These two things together give us the faith spoken of by Jesus upon which hangs the fulfillment of prayer: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

We have been accustomed to looking for causes in the world around us; now we find that they lie in the world within us. The things we see seem solid and real; the things we do not see seem tenuous and undependable. Actually the unseen things are the more powerful, for in the unseen lies all creative

activity, and the things we look upon with such a feeling of reality are in truth merely the results of that unseen power. Mental things are first; mental things are cause. It is the thing we think, the thing we feel, that shapes the emerging substance of the unseen world into the body and environment of our own familiar world. Thought, speech, feeling are the three great shapers. We can know for ourselves how the work of creation is done if we will watch life at work and catch it as it does these things in our own life. If the principle is at work in my own life there will be evidences of it. What are they?

Watching myself as I go about my day-by-day life, I find that everything I do is preceded by thought. If I want to go into the next room I first decide to go, then go. Mental processes are quick, and we are so accustomed to them that it takes a bit of sharp observation to see that this is always so. In most instances only a split second elapses between the intention to move and the movement. We determine to speak and find ourselves speaking; we desire an object and reach toward it. However it is true that in every act the body is directed by the mind. This is perhaps easier to see on the negative side, where the connection between mind and body has been destroyed by shock or illness, the body lies in a state of coma, unable to move. In habitual action it is the subconscious mind that functions; in the case of new action it is the conscious mind, but in every case act of mind precedes act of body. Physical activity is the result of mental activity.

I notice too that there are certain experiences common to us all in which we can see in ourselves

the effect of emotion upon the body. Within a moment after the impact of fear upon the consciousness one can feel the prickling scalp, the chill unsteady fingers that are the body's response to fear. A sudden noise sends a shock along the nerves. Embarrassment causes the skin to flush. The examples could be multiplied many times over. These are intense emotions and their effect upon the body is quick. It takes more patient observation to see that the habitual emotions, the ordinary moods, also are reflected in the body; but they follow surely the same law. They show us again how a cause in the invisible has its effect upon the visible.

Anyone who has ever relied upon love in any of the common relationships of family life has had an unseen force well illustrated for him. Love is familiar in every life; nobody doubts its existence. Yet love is neither seen nor heard, tasted nor felt. It is completely a thing of the unseen world. It is possible to find an exception to almost everything, but in the ordinary way of life children rely unquestioningly on the good will of their parents toward them. They trust their parents to be interested in what comes to them, to be concerned about their health, to see that they are clothed and fed. This trust is in a love whose presence is known only by its effects, continually experienced. The relation of child to loving parent very well illustrates the ideal relation of man to God. If we as His children could have as much faith in the creative life and its good will toward us, we would know how to reach the unseen and how to draw from it the answer to our every need.

I look into myself and find the unseen always just

back of the seen, and I discover this to be equally true when I look out into the world. Everything we see can be traced back to its origin in the unseen—everything without exception. It is interesting and instructive to do this with some of the things about us. It will reveal to us that even the most casual and unlikely thing had its origin in God. The door hinge is the first thing upon which my eye happens to fall. It was made in a plant where it was cut from a sheet of metal and fashioned into its present form according to an invisible idea in the mind of a man. That sheet of metal was probably an alloy of several metals, each chosen for its special quality, all melted together in a furnace and rolled to form a sheet. The separate metals were mined from the earth in several places and delivered to the one place for refining and smelting. Men worked in mines, going deep into the earth to bring out the metal-bearing rock that had lain untouched in the earth for millions of years. Ores and rocks, like everything else, are aggregations of molecules, given their special characteristics by the way the molecules are arranged and combined. Molecules are made up of atoms, which were long thought to be an ultimate but have since been found to be made up of protons and electrons. The proton is a charge of positive electricity, the electron of negative electricity. Their numbers and relations vary in the atoms of the different elements. Here matter (that which is weighable, measurable, and which occupies space) has vanished into energy. Science is content with the postulate that all matter derives from a common source, atomic energy. Where religion reaches this one indivisible, irre-

ducible thing it recognizes also the presence of intelligence and calls it Spirit or God.

The same process of tracing can be applied to any object in the environment, and it will be found that the journey leads back through the various kingdoms of natural life, human, animal, plant, mineral, to an origin in one life, one primary substance. The things we see come from the things we do not see.

We must remember the powerful corroboration of the two accounts of creation in Scripture. Both tell of bringing into manifestation by the power of the word exerted upon unformed Spirit. Genesis says, "God said, Let there be . . . and there was." John says, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through him." Other statements of the law of creation are generously strewn through almost every book of the Bible: "I create the fruit of the lips . . . saith Jehovah." "As he [man] thinketh within himself, so is he." "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." Perhaps it is said most clearly of all in Hebrews: "We understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear," followed later in the New Testament by the heartening promise of James: "He that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgeteth but a doer that worketh, this man shall be blessed in his doing."

Any one of these things considered by itself would be no more than a straw in the wind, but occuring in such numbers and in so many ways, they

can only be considered the operation of law. The unseen manifests itself in our world both as substance and as power. As power its appearances are legion. Electricity is perhaps the example most often mentioned. It exists throughout the universe, is gathered together and concentrated by the mechanism of the generator, and is released into the world again as light, as heat, as driving force, as magnetic attraction. The radio is another favorite parallel. Wherever we look the law is at work, if only we will see.

Let us as students of metaphysics glean the lesson of these things as we meet them in our reading or living and be guided by them in learning the operation of the law. Actually the two worlds, visible and invisible, are not two but one; the division exists not in actuality but in the limitations of our senses. Our part is to recognize the truth when we see it and by using it to make it the permanent possession of mind and heart. Like the pebble in one's shoe, it is the problems in one's own life that matter most. As when we learned in school to use the laws of mathematics to solve arithmetic problems, we may not get the right answer every time. But as we learned then, this does not mean that the law has failed but that somewhere along the way we have fallen short of the perfect application of the law. The right answer exists, and finding our mistakes will bring it to us. Each time that the use of Truth brings freedom from some trouble of mind, body, or environment, faith is strengthened and the solution of the next problem made easier. Through the good law we bring body and environment under control and live our life in fullness and joy.

Healing

AN ADDRESS TO THE UNITY WORKERS

EMMET FOX

THE SECRET OF success in every department of life is to remember and to some extent to realize that Divine Spirit is working through us in all that we do. That is the essence of the thing. When we believe that God is working through us, no matter what the enterprise in hand may be, the result is success; a true success which is both good and lasting. When, on the other hand, we rely exclusively upon ourselves the enterprise either fails immediately, or it may make a success for a time, in which case it will ultimately fade out, and most probably give us a good deal of trouble too.

Of course we all know this to be true, but the practical difficulty is to make ourselves remember it all day long. We know it, we rejoice in its truth, and then something takes our attention and we forget about it, sometimes for a long while.

Jesus told the story of the seed sown in different kinds of soil, and what happened to it in each case. What we have to do is to make our mind receptive soil in which the seed can grow and flourish.

When we are students of this teaching our outer life should really consist in the constant demonstration of the spiritual Truth that we know. Yet most of us have a good deal of knowledge and a good many beliefs that we do not really try to demonstrate.

Healing is really the active realization of spiritual

Truth. A negative condition appears in our life—that is to say, it comes into our consciousness, or we become aware of it—and if instead of accepting the appearance we turn to the Truth and work actively to realize it, then a healing will follow. Every student works in this way at times, but unfortunately most people do it *only* at times. Most of us go on accepting all kinds of limitations as if they were part of the nature of being, without any attempt to heal them at all. We pick out a few limitations or disabilities and try to heal those, and we leave a great many others undisturbed. This is unscientific. We must positively seek to see the presence of God in every phase of our life, not admitting that anything inharmonious is strong enough to defy His power.

What is the rationale of healing, reduced to its simplest terms? It is the substitution of true knowledge for false belief. It is thinking differently. When you think rightly and to the point of conviction about a difficulty or a problem, that difficulty disappears, that problem is solved.

Suppose that you are asked to heal a person who is sick in bed. You enter the sickroom, and the appearance is that of a sick man, perhaps with certain symptoms, temperature, or an expression of suffering or great weakness. His appearance may at first be even alarming.

That is the appearance, but you know the Truth: that he is the expression of God and that his body is spiritual and perfect. You know that the unpleasant symptoms are but mistaken beliefs that he has built up through thinking wrongly. I say that you know all this, but at first you may not realize it. The negative

picture looks very real. So you begin to pray or to "treat," as we say. You remind yourself of the Truth that you know. You refuse to accept the appearance and you hold steadily to the Truth against any doubts that may try to throw you off. Now this constitutes a little mental tussle before you are poised in your realization of the Truth about this man; and this tussle is the treatment.

Appearances want to convince you of one thing in spite of your knowing the contrary to be true; but as the treatment goes on your sense of the sick man becomes weaker and weaker, and your sense of the Truth about him becomes stronger and stronger, and the moment that your faith in the Truth is just a little stronger than your sense of the error, the patient is healed.

Sometimes, one tussle is enough, but in other cases, where the wrong thinking of the patient is deeply rooted, you may have to have that little tussle with yourself many times before the patient is free.

Occasionally the sickness yields almost instantaneously. You get an immediate realization of the Truth without having to work for it for more than a moment. Jesus, with His sublime realization of God, seems to have healed almost always with a single thought.

Note carefully that a change takes place in the consciousness of the healer and that this change opens the way for the healing. The healer refuses to accept the appearance and consciously substitutes the true thought for it. He need not necessarily get a beautiful realization, although it is so much better if he does, but he must be *convinced* of the Truth.

This process is strictly scientific. It is utterly different from the Pollyanna attitude that simply says, "I know it will be all right," without having any justification for saying so. It is useless to say, "I know it will be all right," unless you believe that to the point of conviction. If you change a false belief, the trouble will be healed. Unless you reach a strong conviction it will not be healed. Vague hoping does not demonstrate the Truth.

Things will not go well unless you keep your thought right and really practice the Jesus Christ teaching. Salvation, by which I mean health, happiness, freedom, and fellowship with God, is not a thing that can be obtained once and for all. It has to be maintained by the habit of continuous right thinking, or the practice of the Presence of God. A person may get a splendid healing or an ideal business position, but if he should begin to forget God and think (or speak, or act) negatively, he can become sick again—probably not from the same ailment—or lose his position, or suffer in some way.

Every difficulty, every negative thing in your life, is caused by a wrong thought, as you know. Your body, your environment, all the experiences of your life are but the outer expression of your consciousness. These outer things are but pictures or dramatizations of the inner things that you believe. They are all "demonstrations." What is a demonstration but the outer embodiment of an inner belief that has reached the point of conviction. We usually reserve the word "demonstrations" for demonstrations of Truth, but actually our troubles are also demonstrations: demonstrations of our *false* beliefs. People say, "I have not

been demonstrating lately. I have had sickness, and misunderstandings with several of my friends," and they do not see that these happenings *are* demonstrations of their erroneous convictions. The fact is that we demonstrate, for good or evil, what we really believe. To the extent that we believe in God and understand His universe we demonstrate harmony and joy, and to the extent that we give power to error, by believing it, we demonstrate that.

All our thoughts and ideas do not demonstrate. Those only demonstrate which have reached the point of conviction, that is to say, those which carry a charge of feeling. A thought that contains little or no feeling will never demonstrate. That is why metaphysics teaches that no negative thing can ever happen without there being fear in the background.

We have names for many different feelings, but really there are not many. There are only two. There are only two basic feelings possible to human beings, and they are fear and divine love.

Divine love expresses itself as beauty, joy, harmony, vitality, and in all kinds of constructive work. These things seem to be different, but they are all expressions of the true feeling that is divine love. Fear expresses itself at different times as anger, depression, criticism, bodily sickness, business difficulties, and so forth. These things seem to be quite different, but they are all expressions of fear.

So it is correct to say that every inharmony of any kind is caused by a false belief that contains a charge of fear. You may have many false beliefs, but if there is no fear connected with any of them they will not demonstrate; these things will not happen to

you. In the same way, you may have many noble and spiritual beliefs that you have got from books or lectures, but unless you *feel* them to be true, they will not demonstrate either. They will remain what they are for so many people, mere pious opinions.

In the booklet *The Mental Equivalent* I have explained the importance of feeling in the things that we wish to express or demonstrate. I say there that a mental equivalent is useless unless it is clear and charged with feeling, and this explains why.

For this reason you should always work against fear when trying to heal yourself or anyone else no matter what kind of problem you may be handling. Get rid of the fear and the trouble must clear up. To get rid of fear you treat by trying to realize divine love as being present with you and with the patient, if you are working for another. This method of working uses the law of substitution. This means that you do not attack a negative thought directly, which amplifies it, but you substitute for it the opposite and positive thought.

We make a lot of trouble for ourselves by building up small difficulties into big ones by the way in which we handle them. Every time that a problem or a difficulty presents itself we instantly appraise it at a certain value, and we usually over-rate it enormously. Because this is a mental world, it must bear that value for us, and it does.

Professional appraisers exist in various fields. An expert will come in, take a good look at certain merchandise, and put an estimated value upon it, and it is interesting to observe how often he is found, by the market test, to be correct. We are always ap-

praising, and then we have to live with our appraisal. What you call a big difficulty will be big for you. What you insist is a small difficulty (because God in you is all-powerful) will prove to be a small one.

In the morning, when a man enters his office and sees the mail and the list of engagements that his secretary has put on his desk he may say, "This is terrible; I cannot get through all this work," then he will be tired before he begins. He has made a wrong appraisal. Or he may say, "This is a day's work, but I have a day to do it in, and all will be well." In that case he has appraised the task at its true figure and he will finish the day with satisfaction and not more than a healthy fatigue.

Take another case. Let us suppose that a schoolboy is sitting for an important examination. He enters the room full of fear. He sees perhaps that there are eight questions and that he may answer any six of them. He reads the paper through and says: "I will never do it. I cannot answer a single one correctly. I do not know a thing about it. I shall fail for certain. Father will be so disappointed." And so forth. Of course that boy is already defeated there and then before he starts. Who defeated him? Who defeats anybody? Only himself. The chances are that he could get through the examination, because he is not likely to be sent in for it quite unprepared, but he is paralyzed by fear. This makes him forget that he really does know most of the answers.

Now let us suppose that another boy sits down in the same room. He has a few qualms also, because that is human, but he is a Unity child and so he does not give away to them. He pauses mentally and

silently repeats *The Prayer of Faith.* Then he looks over the paper and affirms that he can do it with the help of God. Being a schoolboy he may say, "Oh, this is a cinch; I can do this fine."

Now he has knocked out fear. He is poised. He has aligned himself with the Christ principle and of course he writes a good paper and passes the examination.

This refusal to accept fear and the aligning of oneself with the Christ principle of optimism, kindliness, and faith, is the real secret of success in any field. It is what Jesus meant when He said, "Pray without ceasing."

Always pray as a joy because it is a visit with God. Do not make a duty of it. Old-fashioned religious books often told people to pray "hard." People sometimes said, "John is in trouble because he did not pray hard enough." That is a great mistake. Do not pray hard. Pray soft. Pray gently. If you pray hard you are implying that the problem is a hard one, and we have seen that that makes it so; or you are implying that God is not paying much attention to you and that you have to compel Him.

If you pray gently and persistently you are expressing true faith and your demonstration will come.

If fear says, "You must hurry; this thing must be solved before Monday morning or it will be too late," you must just know that this is a falsehood. It is never too late for God to put everything right because God is outside of conditions. Never mind what happens on Monday. God, through prayer, can put everything right and right on time.

Remember that there really are no problems in

the outer world only in one's consciousness. There can be no congestion or overwork in Divine Mind, only in man's consciousness. Get these false ideas out of your mind and you cannot experience them in the outer. The length of time that it takes to overcome any difficulty is only the length of time it takes us to realize the Truth about it.

A Reply

CHARLES FILLMORE

IN MY ARTICLE in the August, 1946, UNITY I stated that I had such a vital realization of Jesus' promise "If a man keep my word, he shall never taste of death" that I should never pass out of this body. Subscribers are now asking if I mean that I shall live forever in the flesh body. I answered that point in the article as definitely as it can be answered in words. I expect to associate with those in the flesh and be known as the same person that I have been for ninety-two years, but my body will be changed in appearance from that of an old man to a young man with a perfectly healthy body.

I do not claim that I have yet attained that perfection but I am on the way. My leg is still out of joint but it is improving as I continue to work under the direction and guidance of Spirit.

Some of my friends think that it is unwise for me to make this public statement of my conviction that I shall overcome death, that if I fail it will be detrimental to the Unity cause. I am not going to admit any such possibility; I am like Napoleon's drummer boy. I do not know how to beat a retreat and am not going to learn.

Who Do You Think You Are?

BLANCHE TROMBLE EVANS

MANY OF US grope along life's way, bumping into negative experiences without any clear idea of who we really are? If we really knew who we are, we should be on a clearer path, one with fewer bumps for ourselves as well as for others. The Scriptures tell us, "For as he [man] thinketh in his heart, so is he." "In His heart" means in His secret thought.

In Matthew 16:13-19 we find Jesus asking the disciples, "Who do men say that the Son of man is?" They answer, "Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

Then Jesus came right to the point: "But who say ye that I am?"

You may say, "I am John Smith," and thus identify yourself at least to a certain degree. There may be many John Smiths, but you are different from any of the others because of what you think about yourself. In the course of your conversation you further identify yourself. You say, "I am a sufferer from heart trouble." Then by your own statement you are John Smith who has heart trouble. Then you may further, unthinkingly, identify your particular self by declaring: "I am poor. My people were good, but they always were poor. So I am running true to form; I am poor too." Then you become John Smith who is sick with heart trouble and is hard up. You may admit to yourself that you don't like your job

and have failed in it, that you haven't the ability to make friends as other people do. So you are definitely identified, and according to your own label, as John Smith, sufferer from heart trouble, poor, a failure in his chosen work, and unable to make friends. Thus you have decided by your thinking who you are.

Simon Peter said, "Thou art the Christ, the Son of the living God."

Christ is the only-begotten Son of God or the perfect idea of man in Divine Mind. This perfect idea inheres in each soul; it is the embodiment of all divine ideas, such as life, love, wisdom, intelligence, power, substance. These were planted in the soul by God; and when you deny them you are denying the good that God created in the beginning for you.

"But who say ye that I am?" If I fail to see my Christ self, I open myself to experience whatever I do see and whatever I attach my "I am" to. It is therefore most important what I say "I am" to, because by the use of "I am" I may link myself with outer seemings, disease, poverty, failure, and loneliness, just as John Smith did. Or I may recognize the Christ within me, that which the mystics call the "cosmic man," the higher self, and thus bring forth the kingdom of the heavens within me.

Jesus said, "Blessed art thou, Simon Bar-jonah," when Peter recognized Him as the Christ; "for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

Flesh and blood will not reveal it to you either; knowledge of who you are comes not from the intellect but from spiritual understanding, a revelation of God.

"But," you may ask, "how do we get spiritual understanding, this revelation of God?" We do *not* get it, I can assure you, by seeking everything else in life first. We do get it by putting it first and asking for it. We seek and ask by taking time each day to be alone with God; by having our desires right, by having our heart true, and then praying to our Father who seeth in secret, in the heaven of our own soul. In these times of meditation and prayer we draw upon our inner resources, the deep wells of strength, healing, harmony, and peace. If you were receiving instruction from an earthly teacher, you would listen to him. You would be interested and give him your attention; you would be expectant of receiving the information you need for your ongoing. It is the same when you would receive wisdom from your I AM self, the Christ. You must be interested and turn your attention within, you must expect to receive guidance, and quietly listen for a revelation.

You pay for instruction from earthly teachers both in time and money; you can go to your Father and receive guidance for only the price of your time.

The I AM always leads and guides in ways of overcoming, of pleasantness and peace. Fear throws dust in our eyes, and we are unable to see the mighty spiritual forces that are always with us. So we must seek the One who quiets all of our fears, we must harmonize our will with God's will.

Blessed indeed are those who do not say of their I AM, I am sick, I am poor, I am without friends; but who deny negative connections and affirm the presence and power of the I AM. This is our one

source of help. There is not one power to heal a sick body, and another power to help one have harmony in life, and another power to fill an empty pocketbook. It is all one power, one source of good.

Sometimes a person has plenty of money, and he realizes that God is the source of his supply; yet he does not know that God is also the source of his harmony. Our supply and our harmony may come to us through human channels, but when we look to the channel alone we may be disappointed. Look always to the source, God in the midst of you, to your Christ, your I AM, and call it good, and you will not be disappointed. Let your expectancy be from God.

One person who is conscious of these inner resources is a light and inspiration to vast numbers of people; he may even change the history of the world. One person knowing he is a son of the Most High God lifts up himself as well as bringing peace, healing, joy, and hope to countless sick and discouraged ones.

"Who say ye that I am?" the Christ within your soul is asking. The Christ within Jesus, an individual expression of God's divine-idea man, predominated. Jesus knew that He was the Son of God, for He said, "He that hath seen me hath seen the Father."

You and I may live so close to the divine idea that other persons, looking at us and contacting us, may also see and contact the Father. Jesus Christ educated His followers to discern the real man. He taught them that there is a power in man that gives him authority over the things of the earth. This power is the higher self, the spiritual man, the Christ in

you, your hope of glory, the I AM!

Some persons are more conscious of the truth about themselves than others, but the Truth of Christ ever remains in us ready to be unfolded when we do become conscious of it. Our desire to express life, love, well-being, abundance of all things, and happy, harmonious relations with persons and with our environment is this power within, our I AM or God, seeking expression through us. This ultimate reality is what we are all seeking. We may think we are seeking health, money, or thrills, but in reality we are seeking God, the source of all good, and when we have found Him we have found all good.

It seems to me then that we should first decide who we think we are. If we desire to be known as sick, poor, friendless, we have the right to declare these things for ourselves, for man has a free will. If we desire to follow Jesus however we must change the thoughts we think about ourselves. This we do through prayer and meditation and seeking to know the Truth. Flesh and blood will make you believe you are a crawling creature; but it can be revealed to you through Christ that you are a winged creature. The first conception is from the intellect, which is man's "outsight," the other from the spiritual understanding, which is man's "insight." If we look outward we shall ever see the blurred, unhappy appearance, but if we look inward, to the perfect pattern for living, we shall find the divine pattern objectified in our body and circumstances.

Just as the oak tree is potentially infolded in the acorn, so in your soul is infolded the spirit, the great self of you. Man is not body only; he is spirit, soul,

and body, a threefold being. Never will he be satisfied as long as he lives consciously in only one third of his being. We have the same Spirit in us which was also in Christ Jesus. Jesus co-operated with the Spirit within Him; He harmonized all His faculties and powers.

You too are a son of God, made in His image. You are a wonderful creature, and it is your God-given privilege to bring forth God's likeness; in fact it is your destiny to know the Truth that sets you free. Do not bind yourself longer to the limited belief that you were born to sickness, trouble, sin, and death. Infolded in your soul is the perfect idea that God had for you and of you when He created you. It is your very great privilege to be perfect, happy, healthy; to be in your right work, contented with a contentment that the Bible describes as the "peace of God, which passeth all understanding."

As long as you think you are a worm of the dust, you will crawl. But the Bible declares, "Ye are gods." "Blessed art thou," says the Christ of God to him who says from his spiritual consciousness, "Thou art the Christ, the Son of the living God."

Can you say it of yourself? Can you understand it; can you believe that you need no longer crawl or doubt or fear ever again? If so, you know who you are. You have a goal in life, and you will go forward to its attainment.

Who do you think you are? Remember the Scripture "As he [man] thinketh in his heart [his secret thought], so is he." You need wonder and doubt no more! You may know that you are a son of the living God, beloved of Him.

Out of Bondage

R. H. GRENVILLE

IN THE RICH symbology of the Bible there are few stories holding more significance for us than that which is recorded in Exodus.

When we go into the inner meaning of its varied events, we realize that it is more than just the record of historical events that occurred thousands of years ago; that it is actually the story of each man's journey from sense to spirit, and contains vital instruction.

Originally man descended into Egypt of his own volition. He was there as a guest privileged to appropriate the vital energies of Spirit. Too much introspection is not good, even in spiritual matters. There must be an outer as well as an inner, a body as well as a soul, an action as well as an idea. There must be substance for spiritual ideas to thrive on, and this substance is located in Egypt, the hidden realm where thoughts become things, material consciousness, body consciousness.

Pharaoh is the ruling power in Egypt, and he represents belief in materiality. His rule is benign while it is under the influence of Joseph (imagination focused on Spirit). In this state Egypt recognizes its true function in Being and places its vast reservoir of substance at the disposal of the higher self. But as soon as the imagination becomes inactive or is centered on lesser things (when Joseph dies) we find ourselves under an iron discipline, imposed by the Pharaoh "who knew not Joseph."

Then the sense consciousness believes itself to be an end in itself, the ultimate power. The spiritual forces that originally moved there in freedom are enslaved, and the whole organism is oppressed. Things and circumstances apparently rule us (we are slaves of the Egyptians), and it is in this very condition that most of us first turn to the possibility of divine help. We cry out "by reason of the bondage."

Now it is important to note that while God immediately responded to the cry of the Israelites and decided to deliver them, He did so in no hasty and spectacular manner. Without a doubt He could have carried the entire nation away in a whirlwind, or given Pharaoh a sudden change of heart. Instead He selected Moses to be His messenger, and instructed him to go to Pharaoh and prepare to lead the Children of Israel out of Egypt. Moses' immediate response was "Who am I, that I should go into Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

The name Moses means a "drawing out . . . extracting, i. e., from the water." Moses represents awakening spirituality, spiritual receptiveness and intuition. That which draws us out of the waters of negation when we allow it to do so. But the intuitive faculty recognizes its insignificance in the eyes of the sense man. "Who am I, that I should go unto Pharaoh?" Furthermore it recognizes its inability to influence thoughts and habits that are under the dominion of sense, the belief in lack and error. Moses protested that he was "slow of speech, and of a slow tongue." The intuitive faculty is that in us which is in direct communication with spirit, but lacks the force-

fulness with which to convince the sense mind. It instructs us by a process of pure knowing, by those "hunches" and ideas which are so often disregarded as foolish and impractical. "They will not believe me, nor hearken unto my voice."

How true this is in actual experience. The evidence of the senses looms so terrifying; the facts and figures of intellectual reasoning wield such authority that we fail to heed the meek voice of intuition or sense anything practical in it.

Therefore God instructs Moses to speak through Aaron, his brother. As brothers, Aaron and Moses represent two closely related aspects of mind, the intuitive faculty and the reasoning faculty or intellect. When the intuitive faculty speaks to us through the reasoning mind we are more disposed to listen, for its arguments are plausible and appeal to us. Aaron "can speak well." Yet we should bear in mind that the intellect is not great in itself but only as the "mouthpiece" of a higher and less perceptible faculty. Sometimes we are so swayed by the personality of Aaron that we prefer him to Moses and are led to pin our faith on cold logic and systems devoid of spirituality, figuratively worshiping the golden calf.

The important first step in ridding ourselves of the Egyptian yoke lies in our own dissatisfaction with it. The Israelites had been in bondage to their taskmasters for over four hundred years, but it was not until they rebelled against their lot and cried out for deliverance that God took steps to help them. This illustrates an important spiritual law. We must move toward God before He moves toward us. Our desire to be free prepares the way for freedom.

Pharaoh represents material consciousness. We and our forebears have served him for countless generations both in the race consciousness and in personal consciousness. Every time we acknowledge error or lack or evil as having power of itself, we put ourselves in bondage to Pharaoh. Moses and Aaron on the instructions of Jehovah demanded the freedom of the Children of Israel. Pharaoh's immediate reaction was to oppress them even more than previously. No sooner does the error consciousness find itself threatened by Truth than it seeks in every way to tighten its grip on the organism. For a while the misery seems to increase, for we have not yet the freedom promised by Truth and are deprived of the meager respite that we had previously found in our faith in materiality (we are forced to make bricks without straw).

Almost every student of Truth, at some time in his experience comes up against the stubbornness of Pharaoh. He brings the word of Truth before the subconsciousness and demands his freedom as a child of God. The sense mind seems to yield for a time, and the student believes himself to be finally free. Yet the first crisis proves him to be subconsciously unchanged. Truth has not influenced Pharaoh. Pharaoh is said to have hardened his heart. He represents the implacable despotism of fixed material belief, which is one of the most difficult things we shall ever have to escape from.

However Moses and Aaron persevere. Time and again they return to Pharaoh and renew their demands, each time with increasing authority and vigor. Outwardly things seem unchanged (the Israelites

remain in Egypt) but a great upheaval is going on in the inner realms, and Pharaoh and his people are afflicted with a succession of plagues, culminating in the plague of darkness and the death of the first-born.

The tenacity of sense consciousness is indicated by Pharaoh's unwillingness to grant the Israelites their freedom even in the face of grievous affliction. The plague of darkness represents the next-to-last struggle between sense consciousness and Truth, a period of failure to understand, of spiritual and mental confusion. It is characterized by such emotions as fear, doubt, and despair. The whole organism seems to be torn assunder, and frequently physical upheavals accompany the process. This latter usually indicates the change taking place in consciousness when the error thoughts are overcome by Truth.

The death of the first-born of Egypt symbolizes the destruction of major error beliefs, especially those which tend to perpetuate and strengthen old error conditions. It is this final catastrophe which makes Pharaoh give up his hold. When the major error ideas are wiped from consciousness we find ourselves filled with a glorious sense of freedom. There is a surge of life and strength through the entire organism. Functions that had seemed stagnant and oppressed are now active with a joyous activity. We feel light and energetic. The spiritual forces of the organism have begun their journey to the Promised Land, the redeemed body. This regenerative process may vary in length, some people completing it quickly, while others may require a lifetime or sev-

eral lifetimes. But the movement is ever onward, ever progressing toward the ultimate divine goal.

To the average person's experience in Truth, the story of Exodus is a remarkable parallel. The forty years' wandering suggests a fluctuating progress through a wilderness of unproductive and undisciplined thoughts, even whole periods of experience barren of spirituality. But Moses and Aaron, the two great directive faculties of mind, continually urge us forward. Eventually we cross over the Jordan into Canaan; which symbolizes the body consciousness, also divine substance, that which underlies and is governed by Spirit. Canaan, meaning "lowland," is that which underlies or is subservient (to Spirit).

Until they reached the borders of Canaan the Israelites were under the leadership of Moses and Aaron and Aaron's sons. These represent the lesser faculties of mind, which may lead us through the preliminary or lesser stages of spiritual unfoldment. But they must give up their leadership to the I AM or Christ self, here symbolized by Joshua, whose name is almost identical in meaning with that of Jesus. Under no lesser leadership can we come into possession of Canaan, Joshua being the symbol of self-mastery. Once in Canaan the Israelites (spiritual thoughts and ideas) thrive and multiply until they possess the land, which is subsequently divided among the twelve great tribes (representing the twelve spiritual centers in the body).

In the terms of colorful history and beautiful language the Bible maps the journey of the soul. Exodus represents but one of the many stages in this journey from the sense man to the divine man or

Christ. Those who study its pages with a prayerful and meditative heart find much to encourage and enlighten them. They see their own problems met on the stage of experience and solved by living actors. They hear again the glorious promises of God. They walk in spirit on holy ground and receive the benediction of the Almighty.

Let us study this map and take this journey. It matters not at what particular stage we may find ourselves at present, whether we groan under the lash of the taskmaster or wander perplexed in the wilderness; whether we cry in a spirit of rebellion or stand in awe of the burning bush. Here is the chart for our journey, and the voice of God in the heart of each of us declares: "This is the way, walk ye in it."

I Will Have Faith

Charles Henry Macintosh

I will have faith whatever may befall:
  The wildest storm of winter will not last,
  The passing present will become the past,
The future follow, with God over all.

He knows my strength; He knows my weakness too.
  How could I think He does not know or care?
  He will not send me more than I can bear;
He will not ask for more than I can do.

In faith I feel His presence now and near,
  Discerning and supplying all my needs,
  And I remember it is love that leads—
The perfect love that casteth out all fear.

Love

FRANCES SPAULDING AUSTIN

PERHAPS NO other word in the English language is used so often and abused so much as the word "love." It describes the feeling or sentiment we have toward things both animate and inanimate, from a lemon pie or a sunset to a little child or—God. But love does not come so easily. It is an emotion truly, but it is cultivated by the mind and watered with time and experience.

Some people believe that we cannot love inanimate things; that to do so is a form of personification. This is true, but we can spiritualize material things. We can love the beauty of the sunset without loving the sun. We can love our home and the atmosphere of peace and happiness without attaching ourselves to the house and its furnishings.

Love is an abstraction and therefore the things we love have no concrete shape or form. We do not love the hands that care for us, we love that intangible soul behind the hands which prompts the deeds of kindness. Take away the hands and the soul we love will still be there. Take away the soul of love and the hands cease to be useful and can harm or destroy us.

There is only one kind of love and it is all-embracing and all-pervading, and whether it is the affection we hold for one another or for all mankind in general, it stems from the same source, the universal heart of God.

Love used in any other sense is a misnomer. Greed has been termed love of possession, covetousness the love of another's property, lust the love of the flesh, and so on, but love does not correctly enter into any of these definitions and we abuse the term.

Love is that spirit of God which dwells within us and all other virtues we may possess emanate from that spirit. Paul, recognizing this, writes to the Galatian saints: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness; goodness, faithfulness, meekness, self-control; against such there is no law."

Paul did not say "the fruits of the Spirit are love, joy, peace, and so on," but "the fruit of the Spirit is love, joy, peace." He knew there is only one thing that can transform the heart of man and provide a source from which all the positive virtues spring, and that is love.

Love is of itself whole. The affection we feel toward one another is not diversified if it is love. We have tried to limit or classify love and pigeonhole it in various categories, divine love, mother love, friendship, sensual love, pure love, and the like. All love is pure, all love is divine, and any emotion or feeling we have that is not divine is not love. There may be different ways of expressing the degree of love we have for one another, and reasons for having a greater or lesser love for the people who form our community of friends, but that does not change the type of love.

The love we have for our parents, our life partners, our children, our friends may certainly find expression in a diversity of ways, yet it should not vary as to kind. "Thou shalt love thy neighbor as

thyself" does not imply a different or a lesser emotion. The woman who said, "I love my husband the same way I love God," was not being sacrilegious. She and her husband recognized the divine within each other and responded to that love. There is complete harmony in their lives, peace in their home, and joy in their relations. Such is the fruit of love.

Whenever love dwells in our heart we are a portion of the divine heart of God. "God is love; and he that abideth in love abideth in God, and God abideth in him."

Can we picture God as loving one man more than another? God is no respecter of persons. He causeth His rain to fall on "the just and the unjust." We limit God to our finite sense when God is infinite. We clock our love as we do our time, into seconds, minutes, hours, and days. Love, like time, is infinite, all-embracing, all-pervading, striking down barriers, binding up the brokenhearted, healing all diseases.

Let us realize this larger view; let us expand our horizons until they are lost in the distance. Let divine love so permeate our being that we can recognize the God image in all men and in the spirit of love draw all men into one cohesive brotherhood.

If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

—ELLA WHEELER WILCOX

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 5, 1947

UNITY AND INTERNATIONAL SUBJECT—*The Word Made Flesh.*—John 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but *came* that he might bear witness of the light.
9. There was the true light, *even the light* which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.
12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses: grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*

GOLDEN TEXT—*No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared* him.—John 1:18.

SILENT PRAYER—*I make my word flesh by living according to my faith.*

Spiritual life for the race began with the first man who apprehended the original "word" or thought of Being. Prior to that time men existed, in common with the rest of the animal creation, without understanding of the meaning of life or of its relation to the source of Being. But when once the thought of their relation to God, their source, as that of sons of their father was grasped, the spiritual life of the race began. At first the idea was vague and undeveloped, but it gained in clarity and strength of conviction as men meditated on it and sought to realize it, until "the Word became flesh" in very truth.

Divine Mind creates under mental law. We may

life." Not only are we to believe in our own divinity; ing by analyzing the action of our own mind. First is mind, then the idea in mind of what the act shall be, then the act itself. Thus the word and the divine process of creating are explained.

Apart from mind nothing can be made in orderly fashion. In our forming and bringing anything into manifestation we use the same creative process that God uses, and to the degree that the qualities of the one Mind enter into our thought in our bringing forth, our work will be enduring. The power to express thought is the chief characteristic that distinguishes us as a race from the lower animals. The latter can communicate feeling to their fellows. When one animal is seized by panic the herd stampedes. The flock contentedly nibbles grass in close formation. Cows stand together in pond or shade, and horses put their heads together over a dividing fence. What has been called "togetherness" and what is in fact unity in the lower ranges is more or less common to all life.

The capacity for thought and power to choose the words that best express it is characteristic of man alone. The mind's conceiving the idea is the word or creative power of God. The idea clothed in words is the Word made flesh, a beginning that is new in the roster of life. Of all beginnings, that of the power to express conscious thought and combine intelligence with feeling is the most significant.

The divine idea—the Christ or Word of God—is always everywhere present. Those who dwell in material thought perceive nothing higher until they are ready to receive understanding of the Christ

Truth, whereupon they enter into the John the Baptist or intellectual perception. This is not the true light (the Christ), but bears witness to the light and prepares the way for its dawning in consciousness.

The true light (the Christ or Word), which lights every man coming into the world, is in us. Even the physical form came into existence through it. Up to a certain point in our unfoldment we do not recognize this truth. Now however this mystery, which is "Christ in you, the hope of glory," is being revealed to the race with more and more clarity and with greatly increased power.

Jesus recognized the truth that the Christ, the divine-man idea or Word of God, was His true self and that He was consequently the Son of God. Because Jesus held to this perfect image of divine man, the Christ or Word entered consciously into His entire being and transformed His body into pure, immortal, spiritual substance and life. Thus "the Word became flesh." The resurrecting of His whole being included His body. Jesus entered alive and entire, into the spiritual realm. We do likewise as we believe in the resurrecting power of the Christ.

QUESTIONS

1. How did the spiritual life of the race begin?
2. How does Divine Mind create?
3. What distinguishes us as a race from the lower animals?
4. In metaphysical terms what is the Word made flesh?
5. What in this lesson represents intellectual perception?
6. How may we enter alive and entire into the spiritual realm?

Lesson 2, January 12, 1947

UNITY SUBJECT—*Developing Spiritual Power.*

INTERNATIONAL SUBJECT—*Jesus' Authority in Home and Church.*—John 2:1-16.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And Jesus also was bidden, and his disciples, to the marriage.

3. And when the wine failed, the mother of Jesus saith unto him, They have no wine.

4. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.

9. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom,

10. And saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.

11. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12. After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples; and there they abode not many days.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen

and sheep and doves, and the changers of money sitting:

15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.

16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

GOLDEN TEXT—*Whatsoever he saith unto you, do it.*—John 2:5.

SILENT PRAYER—*The time for me to put forth spiritual power is now; the place, here where I am.*

Before spiritual power can be developed a certain singleness of mind and heart must be realized. The individual must gain a new consciousness of life. By this means the entire tenor of his life undergoes a change. The dual phases of mind are merged into one. "There was a marriage in Cana of Galilee." Where the mind is divided and the thoughts scattered power cannot be developed. Our thoughts must be in harmony with our aspirations and efforts to realize our ideals if we are to develop spiritual power.

Cana means "place of reeds" or "rule." The rule of a life is determined by the circle (Galilee) of its conviction or active faith. "As he [man] thinketh within himself, so is he."

A person may wish to keep the second great commandment and love his neighbor as himself, yet may think it impossible because of apparently irreconcilable differences between them. He who thinks it impossible to change his consciousness of another person or his feeling toward that person has not yet learned the meaning of the commandment to love his neighbor as himself. Changing the mind is only

indirectly a question of the exercise of will power. Will is required to keep the attention fixed on the person regarding whom we may wish to be freed of ill feeling. We have only to hold the person concerned constantly in mind with a feeling of warm friendliness, refusing meanwhile to remember or to think at all of his past conduct or attitude. Regardless of what this may have been, you know in your heart that in his ideal self he is good.

The love that is prerequisite to such holding in mind of another person is already in the heart of the one who wishes to overcome dislike of that person. "The mother of Jesus was there." The consciousness represented by Jesus' mother is the consciousness that a person has of his own soul. No one repudiates himself, regardless of what his character or actions may be. He knows that he can become better because he is unmistakably if dimly conscious of his true self.

To one who has never thus consciously demonstrated love for another person the realization of mother love in the heart may seem an impossibility, or at least something that it is futile to think about. "Woman, what have I to do with thee?" But mother love—the nearest approach in its universal expression to divine love that we know—is simply the mother's consciousness of the child as a part of her consciousness before the child comes into perfect expression. After the birth of the child, the new consciousness that has grown up in the mother's mind remains there as a permanent state. In like manner there remains with us the consciousness of love and uncritical friendship developed for another whom the will of the flesh once led us to dislike, wiping out all

memory of our former disapproval or distaste. We develop power to live by the Spirit instead of allowing the spirit of petty personality to rule us.

Demonstrating love for a person we once disliked makes us sure of him. We know that whatever we expect of him in the ideal will call forth in him the expression of this ideal, just as his faith in us calls forth a like expression in our life. Therefore "whatsoever he [the ideal] saith unto you, do it."

Capernaum, the name of the city where Jesus, His mother, His brethren, and His disciples went for a few days, means "covering of repentance," implying an attitude in which a person is ready and willing to change his mind. An access of power follows such a change. To become acquainted with spiritual power is no mean accomplishment. It gives us power to quicken the body to a higher measure of spiritual expression. We should dedicate the body to the enduring aims of eternal life, denying the besetting sins of materiality that fasten themselves upon the spiritual nature and obscure its primary purpose, which is the keeping open of the heart toward God.

QUESTIONS

1. How is spiritual power developed?
2. What have our convictions or active faith to do with life?
3. How do we change our consciousness of another so as to develop good will toward him instead of dislike?
4. Is this consciousness enduring or passing?
5. What does consciousness of spiritual power effect in us?
6. What is the primary function of the spiritual nature?

Lesson 3, January 19, 1947

UNITY SUBJECT—*The Quickening Spirit.*

INTERNATIONAL SUBJECT—*The New Birth.*—John 3:1-11, 16-17.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

GOLDEN TEXT—*Except one be born anew, he cannot see the kingdom of God.*—John 3:3.

SILENT PRAYER—*I think and act in terms of spiritual truth and not from the standpoint of the flesh.*

To be born is to enter into a new world, a world in which we acquaint ourselves gradually with our surroundings and the conditions of our life as, through growth, we become aware of them and able to fit ourselves into the scheme of things. To be born of the Spirit is to enter the world of inner values and develop character that is founded on principles rather than on accepted custom. It is to conceive of God in terms of the Spirit of truth that animates us and inspires us to demonstrate increasingly what is good, right, and true. Flesh consciousness leaves us content to base our faith in God on the popular idea of religion: to follow the race thought of God as a magnified person instead of as a Spirit indwelling in the hearts of men.

Nicodemus represents this popular idea of religion; hence the esoteric meaning of his name, "victorious among the people." A strict Pharisee and a ruler of the Jews who believed in the letter of the Scriptures, he was nevertheless open to conviction if a higher truth could be entertained safely. Flesh consciousness makes those who live by it eager to keep on the safe side. Prudence is a well-recognized virtue, but in matters of faith and conviction no mediator between man and God is needed. It is better to hold ourselves in the Spirit of truth without inter-

vening props or interpretations.

Conservative religious thought preserves the church as an institution and prevents the believer from becoming religiously erratic. Religious conservatism rightly based is a desirable quality of mind. Nicodemus was a good friend to Jesus. He defended Him before the Pharisees and assisted at His burial. Nicodemus however was acquainted with the power of Spirit and did not understand regeneration. He knew that the works of Jesus could not have been done without a greater access of power than flesh consciousness alone could command. "We know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him."

Nicodemus judged Jesus by His works, a procedure that Jesus approved and commended. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." To do the works of God requires the Spirit of God, and when this Spirit is active in us we know unity with God and understand the truth of the inner life much better than if they had been imparted to us by others.

"That which is born of the Spirit is spirit." There is no mystery about this. The spirit that animates a man is readily discerned and understood. It was this spirit which Emerson had in mind when he asked the question, "How can a man be concealed?" Hypocrisy may mask a man's true character for a time, but as his intentions work out into manifestation his character and spirit stand revealed as clearly to

the discerning mind as his bodily outline stands out against the setting sun.

The winds are now charted, their origin and velocity determined, and their probable duration confidently predicted. Those who study Truth are also learning to recognize the Holy Spirit by its manifestations. This original source of power may inspire a man to think, say, or do things in a novel or unpredictable way, but a way that is always in harmony with what is true and right.

The quickening Spirit fits us to bear witness to the Christ here and now. We need not concern ourselves with a hypothetical new birth at death or after. We are responsible for the way in which we meet the present, and this is under our control. The future when it arrives will be under our control provided we control the present by manifesting the spirit of love, wisdom, and discipline in thought, word, and act.

The spirit of fairness, truthfulness, and uprightness as well as of aspiration toward the divine can be quickened in us here and now without delay. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him [his own divine self] should not perish, but have eternal life." Not only are we to believe in our own divinity; we are to accept the example of that divinity given by God through Jesus Christ.

QUESTIONS

1. What kind of growth is anticipated in spiritual rebirth?
2. To what does the desire to be found on the safe side in matters of religious faith owe its existence?

3. Does conservatism in religion have anything to recommend it?
4. What is required in order to do the works of God?
5. How can we make sure of the spirit that animates a person?
6. How can we control the future?
7. Is it presumptuous in us to believe that our nature is one with the divine nature?

Lesson 4. January 26, 1947

UNITY SUBJECT—*Living Water.*

INTERNATIONAL SUBJECT—*Christ for All People.*
—John 4:4-10, 27-30, 39-42.

4. And he must needs pass through Samaria.

5. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph:

6. And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

27. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?

28. So the woman left her waterpot, and went away into the city, and saith to the people,

29. Come, see a man, who told me all things that *ever* I did: can this be the Christ?

30. They went out of the city, and were coming to him.

39. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.

40. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days.

41. And many more believed because of his word;

42. And they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves; and know that this is indeed the Saviour of the world.

GOLDEN TEXT—*Whosoever drinketh of the water that I shall give him shall never thirst.*—John 4:14.

SILENT PRAYER—*The inspiration of the Christ, springing up in my mind, refreshes and renews my entire being.*

Water is a substance of the greatest importance to the physical life of man. As man's body is almost wholly fluid, with but a slight addition of solid substance, and as this body is permeated with life, the term "living water" is by no means inapplicable to the body. In a deeper sense "living water" is the inspiration of the Christ, springing up in the mind as an artesian well springs out of the ground, when one is moved by faith to look within oneself for the light of life.

The Samaritan woman represents the psychic or soul nature in which Truth and error are intermingled. Samaria ("watch mountain") represents

a mixed state of consciousness, partly worldly and partly religious. The majority of men and women everywhere are Samaritans in this respect, that their souls are repositories of both good and evil. The whole-souled person is rare. Yet to become whole-souled in Christ is a necessity to all who wish to know eternal life. The soul that sins must die even though it may contain much good along with the evil; for corruption cannot inherit incorruption, and man is an indivisible entity.

The psychic realm is not the true source of wisdom, although many searchers after Truth fail to distinguish between its revelations and those of Spirit. The soul can be freed only by Truth, and this it finds in the Christ.

In their highest aspect the Jews symbolize divine ideas or spiritual consciousness, which has no connection with mixed states of both good and evil. The Jews have no dealings with the Samaritans. Jesus however (the divine idea of perfection made manifest in man) asked the Samaritan woman for a drink, thus indicating the universality of the spiritual life, present in the Samaritan woman in latent form.

The divine idea is to save the soul from its state of error, and the first approach to this work arouses curiosity. In the beginning of the conversation the woman asked repeated questions. Nothing less than eternal life is an adequate answer to the legitimate questions of the soul.

The faculties (disciples) do not always readily grasp the aim and purpose of the I AM in its freeing and uplifting work; they lag behind, with the accepted or traditional ideas of religion. Tradition

would leave the soul in the realm of vague uncertainty, to which all the mysterious and little understood phases of the ego are banished. It would not be recognized openly or approached in direct fashion.

Jesus did not hesitate to disregard the traditional taboo forbidding a man to talk with a woman. He greeted the Samaritan woman and asked of her a small favor that she could scarcely refuse to grant. The soul is as real a part of us as are our faculties, but the faculties do not always take it into consideration. The disciples restrained their surprise at seeing Jesus talking with her. "No man said, What seekest thou? or, Why speakest thou with her?"

The woman thought that Jesus was the Christ because He told her "all things that *ever* I did." Many searchers after Truth fail to distinguish between the revelations of the psychic realm and those of Spirit. The psychic realm is not the true source of wisdom. Jesus saw the woman's life, both her past and her present, because He was one with the universal life and all Truth was open to Him. The Truth as it is in Christ is that which looks forward from the present, not backward to the past. The other Samaritans, who came to Jesus and who entreated Him to remain longer in Sychar, found this truth and preferred it to the psychic testimony that had appealed to the woman.

The Samaritans were expecting the Christ. They accepted Jesus without arguing and disputing, as the Pharisees insisted on doing. It is not by chance that the finest character drawn in any of the parables of Jesus is that of the good Samaritan. He found good people in Samaria, willing and eager listeners,

"doers of the word, and not hearers only." We too can lay aside uncertainty and hesitation, all mixed states of mind, and accept the Christ simply and wholeheartedly as our one source of unfailing satisfaction.

QUESTIONS

1. What is "living water"?
2. In what respect are most persons Samaritans?
3. Must we become whole-souled before we can know eternal life?
4. Since Jesus spent two days with the Samaritans, teaching them much as He taught the Jews, does any real significance attach to the rift between Jews and Samaritans?
5. What alone fully and adequately satisfies the curiosity of the soul concerning life?
6. Is it wise to accept the ideal of the indwelling Christ without argument or debate and without unspoken criticism?

A Good Name

Pauline Tyson Stephens

A good name ever is a beacon
That stands beside a shifting sea;
It is a guide, an inspiration,
And strength to a community.

A good name is not begged or borrowed
But through a sure, unchanging plan
It must be earned by righteous living
And service to one's fellow man.

Silent UNITY

Christ radiance lights my mind, and I see with the inner eye.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WANT to thank you for your prayers. I wrote asking our prayers about a sinus condition. Thank God, the condition has cleared up—no sign of it. May God bless you. I am sending a love offering and one dollar to renew my subscription for *Weekly Unity*. Thank you again.—*J. G., New Jersey.*

I WROTE to you for prayers about two years ago, after medical science had decreed incurable a condition of nerve degeneracy that caused me to be unable to walk.

Thank God, they were wrong. I am walking without even the aid of a cane, which I used for a time. Last week the doctor said he was positive the disease was arrested (I knew it long ago) and that nature would strengthen my nerves and muscles.

Thank you, and God bless you for your loving help.—*J. E. S., Missouri.*

TWO WEEKS ago I wrote to you asking for prayers for my daughter, who had polio. The doctors told me she had to stay in the hospital three weeks, and then

she would have to go to the Rotary Camp. Bu on the fifteenth day she was home. It was somethin that never happens; and as she walked out of th hospital between her father and me, I knew that Go had heard my prayers. I am so grateful that neve again, no matter how badly things seem, will I eve forget that God is with us always.

May God bless you and all you do for those wh seek help.—*K. E., Indiana.*

He Shall Have Abundance

I RECEIVED my prosperity bank, and today I receive your lovely letter with the "Morning Prayer." I d appreciate it so much, and I shall use it along wit the bank drill and *Lessons in Truth.* Along with m lesson every morning I ask God to bless every worke at Unity, every person for whom they pray, ever bit of literature sent out, and everyone who receive the literature.

The study of Truth has made my life so full o blessings that I would like to tell the whole worl about it, but I know that just living the victoriou life is the better way. I don't mean that nothin ever goes wrong; but when it does the problem i solved if I just take it to God our Father.

When I ride the bus to town I have a habit o blessing everyone on the bus. Yesterday I notice one person in particular who looked very much i need of a blessing, and when I looked at her agai after a while I was just amazed at the change in he countenance. I have had so many answers to praye yet it seems that I am always surprised. I realiz

have a long way to go, but I do feel that I am build-
ıg day by day.—*Mrs. W. T. W., Utah.*

Search the Scriptures

AM KNOWING the power of the Spirit of truth in
ıe. I am lifted up out of apparent negation, which
as held me since girlhood days. All this time I have
een subject to migrane headaches and stomach
ouble, and I do not forget gall bladder and liver
perations. However today I am able to clear away
ery rapidly any suggestion of error. I know the
ource of my permanent help, I am a living witness
ı its power, and I am being used in divine service
rom day to day. I am grateful for all the co-operation
ou have given, and I bless you daily in your on-
oing.

I look forward to my coming lessons; I delight
ı them. Blessing thoughts to you all.—*N. S., Eng-
ınd.*

My Help Cometh from Jehovah

NCLOSED find one dollar, for which please send me
ıe book *Best-Loved Unity Poems.*

I have received great help and joy from many
Jnity poems printed in *Daily Word* and UNITY
ıagazine from time to time. I was thrilled when
found I could buy a book containing 180 poems,
hich I know will be a great inspiration and help
ı me as well as the persons to whom I send a poem
hen I have one that fits their particular need at that
me.

Thank you for making it possible to obtain this book. God bless you and your work.—*Mrs. J. W. S., New York.*

PLEASE renew my subscription for UNITY. I find so many good thoughts in this wonderful magazine. I read them several times and each time find something new. If I could get others in the family to work with me I feel as though we would get much more from Truth.—*Mrs. J. B. B., California.*

Free from Care

THANK YOU for the free copy of August UNITY, which I have been reading with great happiness. I have had the desire for six months—ever since I first became acquainted with Unity via the radio—to study it more thoroughly, and today I discovered the invitation to write for more information about it.

I have already experienced what the power of prayer can do, for prayer healed me of the smoking habit, which had bound me down for over twenty years. I fought it with every thing I had—in vain—and tried, not once but over a hundred times, to stop smoking. I never could until God healed me of it in one moment; I have never had the desire for a smoke again, and I know I never shall. This was in direct result of prayer and the reading and inspiration of UNITY magazine.—*E. R., California.*

He Is My Refuge

I COULD tell you of many interesting experiences

have had with shortages. Whenever I have really needed something, it has been as though I were gently taken by the elbow and led into this or that store, where the needed item has always been available. Sometimes I have received the item as a gift. This has covered a wide range of things, including nylons, all manner of food items, even automobile tires.

My father and mother live in the country, and a radio is very important to them. When their old one gave out I was led to an auction sale, where I bid eight dollars for a radio that the auctioneer frankly said was not working. I thought I could have it repaired. I took it across the street to a radio repair store. In one second they twisted a tube and the radio worked. Some of these experiences have been truly amazing.

Thank you for the many helps you have extended to me through your magazines.—*G. M. M., New York.*

Study to Be Quiet

THERE has never been a time in my life when I wrote to you and did not receive from God the blessings that you prayed for. I have gone through high school and through college with your prayers. I have had problems that seemed to me to be very complex, but you have helped me to solve them.

I wrote you last month to help me finish my last work in college with the heavy load I was carrying. I must say that I did so and with grades that are excellent considering the subjects. I know that only prayer can make such success.—*Z. L. T., Texas.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have been through a series of unhappy experiences, including the death of my husband. As a result I have had visionary experiences lately and sometimes I hear voices speaking. Can you recommend any books on psychiatry or psychic phenomena that would help me to a more detached attitude toward these experiences?—*From a letter received by Silent Unity.*

We are glad you wrote to us about the experiences you have had, for it is always a joy to help our friends. God's will for you is peace and harmony, and we are happy to pray for your freedom from all unpleasant experiences. His power within you will help you master all the forces of your being so that you may abide in continuous harmony.

The experiences you describe result from a series of events that awakened your emotional sensitiveness. We were glad to read that you "have already overcome much," for this confirms the general impression you give throughout your letter, namely that you have a healthy, courageous attitude toward all that has happened and you wish (referring to your sensitiveness to voices and visions) "to banish it completely."

You asked if we would suggest any books "on psychiatry or psychic phenomena." No, we would

recommend instead that you concentrate upon the truth about yourself and God's will for you. (Books not based upon the viewpoint of Truth might tend to turn your mind with more intensity toward the things from which you wish to gain freedom.) Think of the power of God within you to rise above all things that have no purpose in your real development. Let your mind be ever active in considering the good that comes from Him and refuse to give any thought to anything unpleasant or inharmonious. Let your mind be so filled with thoughts of peace, joy, and harmony that there is no place for negative or limited ideas. You will thus gain freedom, not by analyzing and studying your experiences but by replacing them with joyous thoughts and ideas of Truth. "In all these things we are more than conquerors through him that loved us."

I have a son seventeen years old who is six feet, two and a half inches in height. He is a well built boy and nice looking. However his height has become an obsession with me. I feel that people are looking at him with pity because he is so tall. For the past year I have not lived the life of a normal person, have lost all desire to dress and go places, and neglect my family.—*From a letter received by Silent Unity.*

We are praying earnestly for you to get the right attitude as regards your son's height and for your success in directing your thinking along lines that will be more helpful and constructive for yourself and your family. Prayer is a real power and reaches to the deepest places of the mind and heart and gives

light and blessing. Your prayers will bring you a better understanding of yourself and the real needs of your heart, and we shall be with you in love and in faith.

It is very natural for a mother to want her children to be normal in every way, but six feet and two and a half inches is not an extreme height for a man and many people stop growing around the age of seventeen. To be tall is really an asset to a man.

However we do understand your need to be lifted up out of the state of mind you described in your letter. It may be that you have fixed on your son's height, about which you are somewhat concerned, as the cause of the unusual emotional reactions you are having. The fact that you do not care to dress and to go out and mingle with people and that you are not making the kind of home you know your family should have would indicate to us that there may be a deeper reason for your distress.

The wonderful thing about working with oneself in Truth is that it is not necessary to dig deep within the emotional nature and decide what it is that is inhibiting our free and joyous expression in life. When we can realize that we are actually spiritual beings without lack or limitation of any kind, we can start right where we are and face each problem within ourselves and within our circumstances with the courage and wisdom of our spiritual nature.

If you can bring yourself to turn your mind from what you consider failures and inadequacies in your life up to this time and give your thought and attention over to the idea of being a spiritual being without limitation of any kind, you will be able to

free yourself from whatever it is that is keeping you in such a sensitive, unproductive state of mind, and you will be able to live fully and happily again.

Please pray with me for more activity in my office. For some unaccountable reason there seems to be a slowing down in office activity and in the receipts that up to the last few weeks have been so good. Please tell me where I am wrong and help me.—*From a letter received by Silent Unity.*

Your good letter reveals your sincerity and your diligence in using the Truth in your daily activities. We know that you are continually directing your mind to God as the source of your professional success, and we can understand why you may have wondered about the "slowing down in office activity."

In using the principles of God in your profession it is not possible always to judge by appearances only. When you know that you are following the guidance of your highest understanding of Truth, there is no reason to be unduly disturbed by the temporary slowing down in office activity.

While we know that you need to be receptive continually to new ideas in your profession, we would not say that you are "wrong" in any phase of your present practice of Truth. We would only suggest that you pray for new ideas and free your mind from any anxious thoughts about your office. Often what seems to be a lack of success is in Truth only a time of preparation for greater good to come. You need never be anxious when you know that you recognize God as the true source of your success and trust Him to guide you in all your ways.

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping wit the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, American Legion temple

Burbank—Harriett Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 6737 De Soto

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave.

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Herbert J. Schneider, 4513 Laurel Grove

N. Long Beach—May Butterworth, 42 E Market

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Riverside—Katharine Sweaney, 3614 Ninth

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Ethel Higgins, 2135 Sutter; Robert Hulbert, 140 Geary

Santa Cruz—Alice Hopkins, 151 Garfield

San Leandro—Barbara Lyon, 561 Lafayette

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Taft—Della Shutts, 132 Bakersfield

Vallejo—Helen Wade, Vallejo Women's club

Van Nuys—Mary Hider, 14416 Victor

Whittier—Louise Newman, 410 S Green leaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfiel

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Ft Harrisc hotel

Daytona Beach—Mary D Huck, 1 Broadway

Jacksonville—Rose Emery, Elizabet Sand Turner, 220 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orang

St Petersburg—Louise Beaty, 646 5 ave

Tampa—Ruby Wagner, Louise Ramey 413 Grand Central

West Palm Beach—Fannye Treaster, 21 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtre N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broad view hotel

Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ra dolph; Edith Reynolds, 116 S Mich gan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Her rietta Gordon (col) 4307 S Michiga

Decatur—Maud Kellogg, 317 W Decatu

Rockford—Bonnie Brown, Empire bld

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Huntington—Cleo Lee, public library

Indianapolis—Unity, Claypool hotel Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 314 W Walnu

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaugbry, I surance Exchange Bldg

Waterloo—Irene Duncan, 324½ E Four

KANSAS

Hutchinson—Nona Kerfoot, 816 W 15

Topeka—Harriet Pfouts, Jayhawk hot

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12

Omaha—C N & Hallie Broadhurst YWCA bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, 110 Onondaga

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic temple; Effie Smith, Erna E. Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tabse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 109 E Main

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Unity, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co, Durham
Sunderland—Thomas W Merrington, Waterloo Pl Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

The Silence

By E. V. Ingraham

The silence is not in any sense the discovery of a ıew process of mind, but is a practice known very well ıo every genius, every inventor, every philosopher, and n fact every individual who has in any degree outtripped his fellows and brought back to the world ome new idea or invention from beyond the range ıf habitual thought and experience. The silence is learly taught in the Scriptures, and is one of the most ital methods of prayer. "Be still, and know" is a clear ommand to let the mind rest from its own activities nd record knowledge that the infinite waits to reveal.

In *The Silence*, Mr. Ingraham discusses thoroughly he spiritual experience of the silence, and it is used as textbook on this subject in Unity study classes. Mr. ngraham says the silence is a definite opening of the nind to the revelations of the Spirit of God; it is a earch into the superconscious mind to discover the deas and ideals that function in the perfect mind of God.

The Silence is bound in stiff paper and is priced at 0 cents.

Appearing in Other Unity Magazine This Month

Thoughts as Gifts

"I think the very finest gift that one person ca give to another is a new thought. It is something th can be used and enjoyed long after it is received," wro Beva Rice in her *Daily Word* article "Thoughts Gifts." Just as there are a thousand different thin that can be given as gifts, so there is no end to t thoughts that can be shared. For example, a teach gave a friend a new conception of God and life th resulted in her recovery from a disease pronounc hopeless by the doctors. A woman past the usual a requirements was given the gift she needed most: fai in God and faith in herself. This article can he persons who think that because they cannot give elega gifts they have nothing to give that is of value.

Thank You, God!

In *Progress* Carey Derby tells how she made a l of articles she needed yet found difficult to obtain b cause of the nation-wide scarcity. She began to dr a line through each item as it was found and ma the notation "Thank You, God." She was so fortun in finding these items that the idea came to her: " this system worked in shopping, why would it not he me accomplish my other desires and solve all my pr lems?" How she made the list of desires that she wish to satisfy and how their satisfaction signalized spiritual and material progress is told in a manner inspire *Progress* readers to try the same plan. The ti of Carey Derby's article is "Thank You, God!"

Appearances

Gardner Hunting in his article entitled "Appearances" explains that while appearances are deceptive they are not meant to delude or betray us. They are for us to study, translate, and transmute. For example, if we study appearances we learn that a metal may become invisible when reduced to a gas, yet actually continue to exist. God did not conceal Truth from us; He meant us to use the wisdom He gave us to search out Truth. Mr. Hunting's article appears in the January 9 issue of *Weekly Unity.*

Michael Steals the Show

Michael, who had recently come from England, did not understand the language of his American schoolmates. His teacher and classmates did not understand him either and even thought him "sissified." When the school circus was planned, Michael was not asked to perform; he was made a stagehand. But even as a stagehand Michael made known his talent; he stole the show in Elizabeth B. Whitmore's *Wee Wisdom* story "Michael Steals the Show."

It's No Secret

"In my home city, which was a defense center all through the war years, the housing situation remains now just about as acute as it ever was," states L. E. Cubanks in his *Good Business* article "It's No Secret." But here is a landlord who finds that by applying the Golden Rule to his personal relations he wins the respect, trust, and co-operation of business associates. The account of his experiences makes timely, interesting reading for *Good Business* subscribers.

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	standard only
	God a Present Help	de luxe $2; standard
	God Is the Answer	standard only
	How I Used Truth	standard only
	Lessons in Truth	standard only
	Lessons in Truth	*Russian, Spanish, Dutch*
	Letters of Myrtle Fillmore	de luxe $2; standard
	Lovingly in the Hands of the Father	standard only
	Master Class Lessons	de luxe only
	New Ways to Solve Old Problems	de luxe $2; standard
	Six-Day Healing Practice, A	*Spanish* $.10; *English*
	Great Physician, The	standard only
	Mental Equivalent, The	*German* $.10; *Russian*
	Whatsoever Ye Shall Ask	de luxe $2; standard
For Healing	Christian Healing	de luxe $2; standard
	Divine Remedies	
	Jesus Christ Heals	de luxe $2; standard
	Truth Ideas of an M. D.	standard only
	You Can Be Healed	de luxe $2; standard
For the Home	Meatless Meals	cloth
	You and Your Child	de luxe $2; standard
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor	standard only
	Prosperity	de luxe $2; standard
	Prosperity's Ten Commandments	standard only
	Working with God	standard only
For Inspiration	Best-Loved Unity Poems	standard only
	Finding the Christ	*Russian, German, Swedish* $.10 *English*
	Have We Lived Before?	de luxe $2; standard
	Mightier than Circumstance	standard only
	Sunlit Way, The	standard only
	Unity's Fifty Golden Years	paper
For Devotion	Bible, American Standard Edition	
	Book of Silent Prayer	
	Contemplation of Christ, The	
	Effectual Prayer	standard only
	Silence, The	
	Unity Song Selections	cloth
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard
	Know Thyself	de luxe $2; standard
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	standard only
	Mysteries of John	standard only
	Talks on Truth	standard only
	Teach Us to Pray	de luxe $2; standard
	Twelve Powers of Man, The	standard
	What Are You?	de luxe $2; standard

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Breath of Immortality	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Christmas Spirit, The	.10	Mental Equivalent, The	
Daily Resurrection	.10	Prayer of Prayers	
First Things First	.10	Protecting Presence, The	
Gifts for the Christ	.10	Recipes for Living	
Great Helper, The *French, English*	.10	Song of Life, The	
God Is Blessing You Now	.10	Way of Faith, The	
He Passed This Way	.10	Where Blessings Begin	
		White as Cotton	

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures
	Jet and the New Country

NEWS *from* UNITY

"It is legitimate for one to lieve in a quick, practically tantaneous healing of any t," writes Helen Douglas gh in her article "Basic aining," which appears xt month in Unity.

Knowledge of the instan-neous healings that Jesus rformed has always been a acon light holding up be-re men the truth that God ll relieve instantly the suf-ring of those who go to m for help. Yet many Truth dents find they are not al-ys able to accept health and rmony and wholeness. It is en necessary to accept a w healing in our own life cause we are enmeshed in e beliefs of a material rld.

nity Radio Talks

Did you know that Unity s one of the first organiza-ns in the country to use lio as a means of giving religious broadcasts? The first Unity radio talk was given on July 16, 1922, in Kansas City over station WOQ. It was so well received that it became a regular Sunday evening feature for many months. Since that early beginning, many Unity programs have been broadcast by stations in all parts of the United States and in Panama, Canada, and Australia and continue to be broadcast. One of the most popular is the fifteen-minute program "The Unity Viewpoint," usually presented six days a week.

"The Unity Viewpoint" and the other Unity-sponsored program "Daily Word" have been a source of joy and inspiration to thousands of radio listeners. If you do not know whether there is a Unity broadcast in your area and are interested in becoming acquainted with these programs, send for a free copy of the Unity radio schedule.

Free Booklet in Spanish

The booklet *Unity School of Christianity,* which accompanies the announcement of any Unity gift subscription and which is sent free to anyone requesting it, has been translated into Spanish.

The Spanish title of this

booklet is *Unity Escuela del Cristianismo.* Current copies of *El Sembrador,* the Unity Spanish magazine (published bimonthly and sent free to all who wish to receive it), carry offers of this free booklet to our Spanish-speaking friends. The booklet will be sent to every new subscriber for *El Sembrador.* Unity hopes to distribute its literature freely to our Spanish-speaking neighbors. If you know of anyone who you believe would like to have the booklet *Unity Escuela del Cristianismo,* just let us know his name and address and a copy will be sent promptly. We are assisted in this service of supplying free literature to individuals by friends who send their love offerings to the Good Neighbor Fund.

Blessed by Old Copie of Progress

The following letter i example of how old copie Unity periodicals can bles life of others.

"When I have finished r ing *Progress* I pass it alon a girl in my office. She in passes it along to friend hers. One lady to whom gives *Progress* had ha stroke, and her right arm completely paralyzed. S becoming interested in Unity teaching she is now to move her arm and som her fingers. She firmly beli she will be completely he Imagine my joy when I h what the passing along some of my magazines done."

If you are interested passing along back num of your Unity magaz

Unity recommends that place them in homes for aged, industrial homes, pital libraries, or with ind uals in your own commu you are certain to be gu to distribute them where will be appreciated.

ruth Is Transforming Whole Life"

Truth is transforming my ole life," writes a Colorado lent of the Unity Correndence School. She gives following account of the sings that have come into home:

My health and that of my re family is improving. express love, intelligence, dom, and understanding. prosperity consciousness is easing. Our mountain ne is not modern now, but recently we have been fied that electricity and er will be available soon."

he Unity Correspondence ool with its staff of conseed teachers offers courses Unity teachings. The first rse is based on the book *sons in Truth* and provides

opportunity to gain a thorh understanding of Truth ncipies and to unfold spirlly. For further informa- about The Unity Corondence Course you are ited to write to the Correndence School Department, ity School of Christianity, Tracy, Kansas City 6, Mo.

Tithing Brings Freedom and Abundance

A friend in California writes as follows: "I have long been a Unity student and have learned to tithe. If everyone could know the freedom and abundance that comes with the practice of tithing, greed and selfishness would vanish from the world."

A helpful booklet present-

ing an illumined discussion of the subject of tithing is *As You Tithe so You Prosper,* by L. E. Meyer. It is listed on the Unity Book and Booklets page of this magazine.

Talents

I have a "talent" for courage for strength, for steadfastness, for renewal, for health. I have a "talent" for forgiveness, for faith, for confidence, for co-operation, for harmony, for love. I have a "talent" for peace, for tolerance, for poise. I have a "talent" for willingness, for service, for enthusiasm, for zest.—*Dana Gatlin; God Is the Answer.*

The Unity Temple Covenant Plan

The Temple Covenant Plan, sponsored by the Unity Temple Committee, has met with the wholehearted support of the Unity Society members in Kansas City and is now attracting the attention of friends living outside the city. In response to the many inquiries coming in we are glad to give here a brief outline of the plan.

The purpose of the Temple Covenant Plan is to make possible orderly and joyous giving to the Unity Temple Fund, and the points embodied in the plan center around a covenant card which when signed is a covenant between the individual and God and is in no sense a pledge to any individual or group. This card is sent only on request and is to be signed and kept by the one who requests it, *not returned to Unity Society.*

The covenant is the individual's agreement with God that he will dedicate a definite amount of his substance to the temple building fund, the offerings to be made at intervals during a given time. The amount of the offering is to be determined by each individual in accordance with the guidance received by him through prayer. Envelopes that can be dated are suppl each envelope bearing special prayer.

We repeat. This cove is not a pledge to any indi ual or group, but is a cove between the individual God that is designed to b both the donor and the U Temple Fund to which dedicates his gifts. If you sire to examine the plan yourself, please feel free write for it; your request i way obligates you to adopt plan.

Unity Temple Committe 917 Tracy, Kansas City 6,

Thank You!

Unity wishes to thank for your co-operation in se ing your Christmas or early. Many of them arrive November.

Your orders, not only Christmas time but throu out the year, indicate your terest in having your frie become acquainted with teaching of Unity.

Your endeavor to spr the Truth among your frie and loved ones strength and renews us in our effor publish the right word, dynamic word of cour peace, and good will, until men everywhere learn to as sons of God.

Announcing

The 1947 Unity Lenten Program

cause the 1947 Lenten season begins February 19, several eks earlier than usual, Unity wishes to call your attention w to this devotional period so that you will have plenty of e to make your preparation for observing Lent the Unity y. For it is during Lent that Unity students everywhere isecrate themselves to the attainment of a higher spiritual isciousness. As the basis for the observance of Lent, Unity ommends the book TEACH US TO PRAY, by Charles l Cora Fillmore, and The Unity Lenten Program, a free oklet prepared to help students get the most out of their nten study. TEACH US TO PRAY is priced at $1 a copy udy guide included free with each order, or sent upon request anyone who already has a copy of the book). By ordering w you will be assured of your books reaching you on time.

ROGRESS

Puts the Accent on Happy Living

ogress toward happier living" is the motto of PROGRESS gazine; each issue teems with ideas for living richly and y. PROGRESS shows how day-by-day friendly living, right ociation with others, and profitable use of leisure hours ntribute so much to happiness, and it always presents tangible as that the reader can put into practice to achieve the happi- s he is seeking.

f you want to add a "happiness accent" to your home, why order a PROGRESS subscription. Every member of your usehold will enjoy this colorful, illustrated magazine. Like ity, PROGRESS is just $1 a year.

ITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

Faith Solves Every Problem

Faith is the key to the solution of every problem, even problem of lack. If you feel that you lack some of the mate blessings you desire, perhaps it is because you have not sufficient faith in God as your one source of supply of th blessings.

You can have more faith by praying for it, because by c stant prayer for the desires of your heart you will gain a c sciousness of God as the fulfillment of these desires.

As a guide to you in acquiring more faith through pra Unity suggests the Prosperity Bank drill, a plan of daily pra and realization of the presence and power of God in one's This plan has proved effective in the life of thousands of p sons, who have demonstrated that faith is indeed the key the solution of the problem of lack of any good thing.

To help you increase your faith in God as the source of good you desire, send for a Prosperity Bank. Follow the pra drill regularly and give faith an opportunity to bring good i your life. Part of the Bank plan is blessing a coin each day placing it in the Bank as evidence of your increased faith God's supply. The amount saved in the Bank by the time complete the prayer drill may be used to send gift subscripti for UNITY magazine to your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year e listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided.

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Begin Again

AKE GREATER DEMONSTRATIONS IN 1947!

e dawning of 1947 brings opportunities for new and eater demonstrations of the Truth you know and live. r inspiration and guidance in making 1947 a glorious, ndant year, Unity recommends

BEGINNING AGAIN
by Frank B. Whitney

BEGINNING AGAIN was written by a beloved Unity writer and teacher who understood the innate desire of all men and women to begin a new year with a new vision and a new start. His understanding of what Truth can mean to anyone seeking greater demonstrations of good enabled him to write this book, which has also steadied thousands in their determination to begin again in spite of some seeming disappointment or handicap.

Why not begin your new year of 1947 with a careful study of BEGINNING AGAIN, the book that can help you find greater good in your life and in your world.

BEGINNING AGAIN is $1 a copy.

ity School of Christianity, 917 Tracy, Kansas City 6, Mo.

I DO NOT let remorse over the happenings of the past cast a shadow over today. It is true that if I were able to relive certain experiences I might act differently, for certainly I should have the benefit of the understanding I have gained in the meantime. But to reproach myself now or to let a feeling of sadness remain in my heart can in no way contribute to the past, which is gone, nor can it help me to meet present experiences.

The word I did not say, the thing I did not do, the understanding I did not possess at some time in the past may cause me to have feelings of regret now, but the very fact that I feel regret now shows that I have grown in understanding, that I have developed a greater capacity for thinking, speaking, and acting wisely and lovingly. The feeling of regret or self-reproach vanishes when I bless the memories of the past as they come to mind and have the courage to let them go now. As I face today with a free and happy heart I shall be able to meet present experiences so well that there will be no cause for future regret.

—Martha Smock